

# SICKEMANS

Comfort, against Death  
and the Deuill, the Law  
and Sinne, the Wrath  
and Iudgement of God.

Translated out of French into  
Englishe, by I. E.

Man



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The sicke-Mans Comfort  
gainst Death and the Deuill, the Law  
and Sinne, the Wrath and  
Iudgement of God.



The life of man li-  
uing in this vale  
of misery, is enui-  
roned and compas-  
sed in round with  
mountains of infi-  
nit calamities and  
tribulations: wher-  
of some are but incident to some parti-  
cular men, other more common & gene-  
rall to all; as Death, and diseases, which  
hasten and procure men to die; which a-  
mate vs so much the more, when they  
come vpon vs, by reason they are so dan-  
gerous, and by reason that we cannot a-  
void them: for albeit that Kings, Em-  
perors, Princes, and other Potentates  
may preserve themselves for a while  
from the danger of diseases, and prevent  
them by the helpe of God, using such

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Psal. 32.

Psal. 49.

god and lawfull meanes, as he hath gi-  
uen them for their comfort and p̄ser-  
uation: yet without exception not one,  
no not one is found amongst them, that  
can saue, or may exempt himself, but he  
must die: first or last, either in battaile  
by the sword, or in his bed, by sickness: or  
els, by such accident, as the diuine pro-  
vidence of God hath set downe before hee  
was borne. David could tell both this, in  
many places: in the 32. Psalm, where  
he speaketh of Princes: I haue said, ye  
are Gods, and ye are all children of the  
most high. But yee shall die like men,  
and fall like one of the Princes. And in  
another place: There be some that put  
their trust in their goods, and boast  
themselves in the multitude of their  
riches. But no man maie deliver his  
brother, nor make agreemēt with God  
for him: for it cost more to redeem his  
soule, so that hee must let that alone  
for euer: Yea though he liue long and  
see not the graue. For hee seeth that  
wise men also die, and perish together  
as well as the ignorant & foolish; and  
leauē their riches for other, who they  
haue



have not knowne. And in another place  
 he speaketh of the ende and condition of  
 all men in generall: What man is hee, Psal. 89.  
 that liueth, and shal not see death, and  
 shall deliuer his owne soule from the  
 hand of Hell? And againe in the next  
 Psalm following: Thou turnest man Psal. 90.  
 to destruction. Again, thou saist, come  
 again ye children of men. We see then,  
 that it is Gods decree and ordinance in-  
 uiolable, that all men that come into the  
 worlde, come but conditionally, not to  
 make any long tarrying, as the Trees  
 which are fastned deepe within the earth  
 by the rootes, and haue a long time of a-  
 bode graunted them: but to passe away  
 swiftly, as both the Current of a run-  
 ning Riuer, and to be gone, as soon as it 2. Sam. 14.  
 shall please the Lord to call them away  
 againe. And for all that (as the Prophet  
 saith) we seeke to come to composition  
 with Death, or to haue some daies of  
 truce and respite to delay his coming:  
 yet we see daily our date is out, and the  
 date of our assignation is some expired,  
 when we must appeare before the dread-  
 full Judge at a certaine houre, and at



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Pfal. 62.

.23. 129

2. Chro. 16.

.09. 129

Pfal. 38.

.21. 122

the same instant wee must heare from  
his own mouth the sentence definitive,  
either of life or Death, for ever irrevocable. What shall we then do: we must  
first and chiefly haue a care, not as Aza-  
had, to seeke out skilfull Physicians,  
to take the potions and drugs that they  
shall minister, to saue vs from sickness,  
which otherwise would be incident vnto  
vs: nor as Mithridates had, to keepe  
in store many preseruatiues and medi-  
cines, for feare of empoysoning by our  
familiar friends: we must not prouide a  
brave and goodly Horse, a sword of the  
best and trustiest making, an armour of  
plate, to put our trust therein, as though  
these coulde saue vs from the hazarde of  
the battaile. For all this cannot infringe  
the ordinance of God, nor once saue vs  
from his anger, nor any iote turne away  
from vs the effects and execution of his  
diuine will. But the chiefest care and  
consideration that we must haue, if we  
either meane to preuent the mischiefs,  
which may befall vs hereafter, or reme-  
die those which are happened vnto vs  
alreadie, is humbly to desire, and dili-  
gently

Gently to seeke for the grace and fauour  
of God, which is the most soueraign and  
readiest remedy that men may finde for  
the speeie redresse of all calamities  
and aduersities, where with they shalbe  
afflicted. Now for that I am earnestly  
entreated by some of my brethren and  
friends to select and set downe in writ-  
ting certaine places of holy scripture, for  
the comfort of such as be sicke, to streng-  
then them against the horrours and ap-  
prehensions wherewith they are com-  
monly saised, as well of their finnes and  
offences, as of Death, of the Hell, and  
of the displeasure & iudgement of God,  
which are moze horrible a great deale,  
then al the other. Finding myself bound  
hereunto by Christian charitie, by the  
band whereof all the members of Chris-  
tes bodie are firmly linked together;  
and knowing besides that it is a piece of  
the charge, that God hath layd on the  
neckes not onely of the Ministers of the  
Gospel: but also of the Superinten-  
dents, which are ioyned with them for  
ayders and fellow-helpers: I would in  
no wise make refusall, to satisfie my bre-

Rom. 13.  
1. Cor. 13.  
1. Cor. 12.  
Ephes. 4.

then in this their request : although I know well enough, that many of my fellow-labourers, on whom God hath bestowed greater talents, might be better spared, and were fitter to be employed in this busines, then my selfe : neuertheless, seeing that the members in what ranke or degree so euer they bee, ought not to refuse any labour or service for the bodie, if it lie in their power to doe, I will attempt by the helpe of God, to doe that I am able, by his grace, to content and satisfie them in their desire. Omitting then many other kinds of afflictions, by the which it pleaseth God to chastise and keepe vnder his childe, let vs speake here onely of Sicknes and Death, and let vs briefly summarily consolations fit for the purpose, to instruct and keepe men in vze, to abide patiently their sicknes and diseases : the which are not casuall things, and matters of mere chaunce ; now happening to one, now to an other, by rash and vnadvised rencountre : but we must thinke that they are al sent vpon vs by the providence of God.

And



And although the endes and occasions of Sicknes be diuers, yet the Author is alwaies one, & is the same, who is the giuer of all health and welfare. For from the mouth and ordinance of God (as saith Jeremy) proceedeth good, Lament. 3. and euill, which is contrary to good. 38. And there is none euill (as Amos saith) Amos. 3. be it within the Citie or in the field, but it commeth from God. So then as peace and warre, pouertie and riches, libertie and imprisonment are from God: so in like maner are health, & sicknes. David in all his anguishes confesseth this: For in the first Psalm hee saith: O Lorde Psal. 6. rebuke mee not in thine anger, neither chastise me in thy fure displeasure. Acknowledging that the anguish and sicknes wherewith hee felt himselfe so grievously afflicted, was the very pricking and working of Gods displeasure, whom he knew he had sore offended. He saith as much in another Psalm: Thine arrows haue light vpon mee, and thine hand lieth vpon mee. And in the two and thirtie Psalm, Thy hand is heavy vpon me daie and night. And againe in the



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the 39. Psalme, I was dumbe and spake nothing, I kept silence euen from good, and my sorrow was more stirred. My hart was hot within mee, and while I was musing the fire kindled, &c. **Eze-**

Isay. 38.

**chias** & **Iob** likewise doe attribute their sicknes to none other but to **God**. And

Iob. 1. & 19

**Iob** saide, that in the very stinck that came from his flesh halfe-rotten, and in the multitude of lothsome wormes that issued from his bodie, he still beheld but one hand of his Saviour to touch him, to the ende hee might heale him againe with the other. The very Heathenish

Infidels haue sometimes acknowledged

that their Sicknes and diseases proceeded from none other cause but from **God**, who then punished them because of their offences. As **Pharao** and his family in the daies of **Abraham**, the **Egyptians** in the time of **Moyles**, & the **Philistians** in the time of **Samuell**, when they kept the **Arke of Couenant** captive and prisoner in their owne country, after they had take it in the war, where in they vanquished the childezen of **Israell**. We must then conclude, that disea-

Gen. 12.

Exod. 9.

1 Sam. 7.

ses

ses, and generally all afflictions and ad-  
uersities doe come from God, who doth  
nothing but with great iustice and by Psal. 33.  
his heauenly wisdom. For all his ac-  
tions are so well directed, that nothing  
may be found in them, but is done with  
waight, number and measure, and for  
great reason, although the cause thereof  
be sometimes vnknowne to vs. As then  
the Goodnes, the Power, the Wisdome,  
the Justice, the Equitie, Constancy, and  
veritie, which appeare in all the works  
of God, are the motives and causes why  
we allow of them and praise them: So  
confessing all these vertues in our sick-  
nes and other aduersities, which are the  
handyworke of God and of none other,  
ought we not to take them in good part,  
and to arme our selues with this faith  
and holy cogitation against the impati-  
ence and murmuring of our hart, which  
doth pricke and pronoke vs to stomake,  
and be angry with God, yea and some-  
times to blasphemie his holy name hor-  
ribly, when he will not doe as we would  
haue him, and fulfill the wicked and dis-  
ordinate desires of our sinful flesh, which

Psal. 50.

Mat. 6.

if he should do, he should become like vnto vs, who are but flatterers and dissemblers of our owne vices and abominations. Contrariwise to become holy, good and vertuous, we must labour to be like vnto him, and to submit all our desires and will vnto his wil. For other wise we are indeed but hypocrites, and although that in our prayers wee craue and desire that his will bee done, our hart doth secretly make our mouth bee found a liar, and doth by and by tell vs in our eare: ha, hypocrite that thou art, if thou mightest chuse, thou hadst rather haue thy owne wil to be done, then Gods will. When a man speaketh to vs of Gods prouidence, and asketh vs, if euery thing that God doth, be good, and well done, we can tell him by and by, it is: and so we say to our neighbors & friends, when we see them in any anguish or affliction, to giue them the best comfort and counsel that we can, and for the best and speediest remedie, we tell them then, it proceedeth from the prouidence & will of God. But when it commeth to the point to apply it to our selues, we doe as

Whistions,



phisitions, who can minister good medi-  
 cines, and giue skilful counsel to others,  
 but will follow none themselves. Pe-  
 nertheles there is nothing so needefull  
 and wholesome for vs, as to occupy our  
 selues daily in meditating of the proui-  
 dence of God, and to acknowledge that  
 it guideth, gouerneth, and disposeth all  
 thinges: to the ende, that beholding al-  
 waies the workeman in his workeman-  
 ship, we may by and by like of it, and al-  
 lode it, knowing that he letteth nothing  
 go out of his shop, before it be thoroughly  
 polished, well trimmed, perfect and ac-  
 complished, as it should be in all points.  
 And if we giue such credite to running  
 Artificers, to accept of their workeman-  
 ship, so soone as we see their marke, shall  
 we doe so great iniury to God, as not to  
 allow and esteeme of his workes, when  
 in we see the markes and prints of his  
 bountie and iustice so euident and appa-  
 rent to the eies of all men.  
 Every true it is, that that which doth  
 come directly from his bountie, pleaseth  
 be better, then that which proceedeth  
 from his rigour & iustice: as is scene in  
 the



the workes of Nature, some seeme more pleasant and delectable then other some: the day is more comfortable to vs then the night, the sommer more pleasant then the winter, the sunshine and cleare weather maketh vs a great deale gladder, then the blacke, pitchy, darke, rainy, and stormy season dooth. So when God smileth vpon vs, and sheweth vs the light of his countenance, and by his milde and gracious dealing towards vs, dooth cherish and make much of vs, embracing vs with his mercy on euery side, multiplying without cease his graces vpon vs, and euery day endowing vs with some new benefit (as the Prophet saith) that without doubt is farre more acceptable vnto vs, then when he sheweth vs his sterne and frowning lookes, & makes vs feele the rigor of his wrath, and the sting of his Iustice. Did not Dauid take greater pleasure in hearing the godly & large promises that God made vnto him, to establish him in his kingdom, and to giue it to him and to his children for euer, to giue him victory ouer all his enemies, the which were as

thicke

Psal. 89.

Psal. 89.

Psal. 13.

thicke in every corner, as the dust in the market place, to make his fame and renowne to flie and resounde in all quarters amongst strange Nations, to heare God with his owne mouth say, that hee had found him a man after his own hart, to consider how God tooke and chose him even from his sheepe, to exalt him above all the houses of Israel, and how God, did (as it were) degrade altogether the house of Saul, to enrich and adorne him with their spoiles, having none other reason to doe all this for him, but of his mere grace and good will. I aske you then, whether these so great and evident tokens of the bountie and mercy of God towards him, were not farre easier to be digested, then the grievous reproches that he made him of his ingratitude after his fall? And the fearefull threatenings that he used to discover and publish openly all his offence: to make murders and bloodshed abound in his house: and that the honour of his wiues should be stained by his owne sonne? And yet notwithstanding such executions of goods justice were verie hard, and a burthen

Psal. 132.

1. Sam. 13.

Psal. 78.

Psal. 132. 2

2. Sam. 12.

Abac. 3.

2. Sam. 16.

for him almost insupportable: yet did he endure all things patiently, and submit himselfe wholly to the will of God, assuring himselfe of his mercy (of the which he remembreth himselfe alwaies in his iudgements) that the burthen, which he would laie vpon him, should not bee to cast him downe vtterly. We haue one notable example of his patience & humble obedience that hee resolved to yelde vnto God in all his aduersities, when with so modest & milde a spirit he suffered & vile & opprobrious iniuries to be, with Semei reproched him, when hee was constrained to fly in all hast, and to forsake the Citie of Jerusalem, to save himselfe from the conspiracie that his sonne and all his people had wrought against him. For the principall cause, that made Dauid so milde and patient, was, that he did referre all the presumptuous insolency, and saucines of this little Wappy, to the prouidence of God, who had raised him vp to greet him with these iniurious wordes, to make him humble, and to make triall of his patience & vertue. And what was the cause like,



wise, that Job after so manifolde and great losses of his goods and children, and finally of the health of his body, did blesse and praise God so sincerely and hartily, as ever he did befoze in time of his prosperitie, and even then when he had his hearts desire, but a speciall care that hee had of the pꝛovidence of God, the which he did contemplate and behold stedfastly in all his miseries, that he might receive them from his hand as his blessings and speciall favours, that he bestoweth vpon his dearest and best beloved children? The it is not inough that we beleue that all sicknesses and diseases are sent from God: but we must believe that all their circumstances come from him also: as if they be grievous and tarry long with vs, if they be loathfull and full of paine and languishing, and sometimes if they be incurable, so that by reason of their contagion, they cause our friends and kinsfolke to refraine from visiting and comforting vs, and insomuch that wee can haue no remedy, no more then had the poore woman, which had an issue of blood for the space of twelue yeares, and

Iob. 1. &amp; 2.

Mat. 9.

Luke. 5.

the



Ioh. 5.

the poore man that being saised and benumbed with a palsie all ouer his bodie, kept his bed 38. yeares, and in al that space could neuer get any remedie. We must then attribute all this vnto God, and thinke that he is iust and free to disperse the goods and euils, which he taketh out of his treasury, to bestow them where he thinketh best, and in such portion and measure as pleaseth him, so that no man may complaine iustly of him, or demaund of him by any reason, wherefore he doth thus or thus.

After that wee be fully resolved in our mindes, that not onely all sicknesses and diseases, but also all other harmes and euils whatsoeuer doe procede from God, who pleaseth by his prouidence to send them for our chastisement, hauing already gathered some comfortable sayings to encourage vs withall: now for our better comfort wee must consider, who this God is, that doth send vs these afflictions, & how nere vs he is: for it is not such a God, as these Gods are, who the foolish Heathen people doe adore, and are nothing at all indeede, vnto whome

Psal. 96.

Psal. 115.

the y

they adreſſe themſelves, they cannot ſee  
 at all with their eyes, nor heare with  
 their eares, nor ſmell with their noſes,  
 nor taſt with their tongues, nor ſpeake  
 with their mouthes, nor take or giue  
 with their hands, nor walke with their  
 ſeete, and to be ſhort, they can neither  
 do good nor harme: For they are not ſo  
 much as mortal, as are men and beaſts,  
 but things altogether dead, which haue  
 in them no ſenſe, no vnderſtanding, no  
 moving, no feeling, or force at all. But  
 the God, in whome we belecue, is the  
 Creator of heauen and earth, who ma-  
 keth by the only powerfull vertue of his  
 word all things that are in this world to  
 liue and die, and to breathe againe: who  
 with one of his fingers both meaſure the  
 earth, and hold it vp with the tip therof,  
 as it were with a ſiſhooke: who know-  
 eth the number and the names of all the  
 ſtarres, who calleth the things that are  
 not, as if they were: who carryeth the  
 keyes of life and death, who is infinite  
 in himſelfe, and all his vertues are in-  
 finite: for his bountie, mercie, wiſedome,  
 iuſtice, and veritie, are ſo incapable and

AA. 14.  
 Heb. 1  
 Eſay. 40.  
 Pſa. 147  
 R m. 4.  
 Apoc. 1.

incomprehensible, that their longitude,  
can no moze be fadomed then their largi-  
tude, noz their largitude can no moze  
be measured then their profunditie,  
which are past all length and largenes,  
all height and deapth, all count and ca-  
pacitie.

1. Cor. 3.

Psa. 5.

Psa. 17.

2. Cor. 6.

Now this good and great God, is not  
farre from vs, neither by his pzeience,  
noz by his affection: he is in vs as in  
owne Temple to sanctifie vs, he is about  
vs, to garde and keepe vs with his fa-  
uour, & to hyde vs vnder the shadowe of  
his wings. He is dwelling in vs, as in  
his owne house to guyd and gouerne vs,  
to enrich vs, to garnish and deck vs vp:  
our thoughtes and hearts are his galle-  
ries wherein he walketh and taketh his  
pleasure, there talking with vs by bolye  
thoughts & inspirations, that he doth put  
in our mindes. And although that he fill  
both heauen & earth, & that the loue that  
he beareth to all his creatures, be the  
cause that he aid & assist them, prouiding  
all things necessarie to nourish & pzeferue  
them: neuertheles herein is his tender  
loue most of all seene, in that he bath so  
much

Psa. 148.

Iob. 3.

Eph. 6.



much honozed vs, & boyn vs so great good  
 will as to espouse vs, & to comaigne and  
 vnite vs so vnseperatly with himselfe, &  
 by the means of such an vnion to receiue  
 vs into his fellowship to be partakers of  
 all his graces, gifts, & benefites for euer.  
 Euen so then, as a woman which per-  
 ceiueth her selfe entirely beloued of her  
 owne husbände, neede not feare that he  
 wil at any time misvse her: so ought we  
 to assure our selues, that God who doth  
 loue vs aboue measure, cannot do or suf-  
 fer to be done to vs any thing that shall  
 not be for our benefit. For if then when  
 wee were enimies (as saith S. Paul) wee Rom. 5.  
 were reconciled to him by the death of  
 his sonne, much moze beeing already  
 reconciled wee shall bee saned by his  
 life. Is there anye thing to be imagi-  
 ned moze absurde, then to thinke that  
 G O D, who is the soueraigne good,  
 can be the Authoz of anye euill? Iam. 3.  
 can wee haue from one Fountaine or  
 spring, both salte water and sweete  
 water?

The heretikes, as Marcion and the  
 Manichees, to thewe that they had such

Psa 68.

blasphemie in horroz and detestation,  
 would establissh two principles: the one  
 of life and light: the other of death and  
 darknesse, perswading themselves by  
 no meanes, that from God, who is the  
 fountaine of life & of all felicitie, might  
 proceede any miserie or affliction: wher,  
 in they were not deceived, but in this  
 onely, that from a good Maxime they  
 drew a naughtie conclusion: For in  
 trueth, the good in so high degree as God  
 is, that is to saye, soueraigne and infi-  
 nite, cannot produce any euill, no more  
 than fire can any thing that is colde:  
 light, darknen: or life, death. And the  
 reason is, because God, after that he had  
 created the world and all that therein is  
 contained, & considered thzoughly all the  
 workemanship of his hands, beare wit-  
 nes that they were all perfect good. And  
 this is not simply to be understood of all  
 things that God created and made, but  
 it extendeth also to all things that God  
 doth, without any exception.

Psa. 102.  
Iam. 1.

For seeing that God is alwayes like  
 to himselfe, and that in him, as Saint  
 Iames sayth, there is no changing at all,

no

no not the least shadowe of alteration:  
 and as his bountie is eternall, so at all  
 times can it produce nothing but good  
 workes, and doe those things that are  
 good. And this is the reason which he  
 gave, answering by his Prophet to the  
 people, who complained of the grievous  
 calamities that did overpasse them: that  
 he was by no meanes the causer there  
 of: as for him, he onely had procured  
 their benefit and safegard, but that they  
 were cause of their owne ruine, and of  
 all the desolations that happened to them  
 in their countrey. For as the fire kin- Ofca. 13.  
 dleth but fire, and other things sembla- Similitude.  
 bly do produce things of their own qua-  
 litie and nature alike, so doeth God so,  
 from whom can proceede none euill be-  
 cause he is perfectly good. But then wil  
 some man saye: why, sickness and dis-  
 eases, famin, pouertie, dearth, & warres,  
 are not these evils & plagues that God  
 doth sende vpon vs, and is not he then  
 the authoz and causer of them? God sen-  
 deth them in deede, as well vpon the  
 good as the bad: on the one, to punish  
 their sinnes, which is a verie good deede,



and a beede of Justice: on the other to  
 trye their patience, or to bring them to  
 repentance. Thus if we would be good  
 servants and fitly applye these sicknes-  
 ses that God doeth send amongst vs, re-  
 ferring them to their right ende, wee  
 should reape thereby much profit & ma-  
 ny goodly instructions. First then there  
 is nothing so needefull, as to knowe our  
 owne sinnes, the corruption and vice  
 that is in vs, to the ende wee may hum-  
 ble our selues before God, and dispose  
 our selues to beseech and seeke his grace  
 and fauour, the onely meane whereby  
 they may be remitted covered and hid  
 before him, that so wee may auoide and  
 escape his iudgement, and the condem-  
 nation which otherwise shall be appoin-  
 ted for vs, if our sinnes be not pardoned.  
 But wee are so naturally blinded in our  
 owne iudgement, by reason of the exces-  
 siue selfeloue that we haue in our selues,  
 which doth blindfold our eyes that wee  
 cannot perceine nor discover the ma-  
 lice, hypocrisie, false dealing, pride, vani-  
 tie, despance of one another, iniustice,  
 impietie, idolatrie, inhumanitie, and all  
 this

this lump of wickednes which lurketh  
 in our heart from our birth, & hatcheth  
 euery day more and more, as occasions  
 shall serue to commit euil. For although  
 we seeke to keepe close for a while the  
 malice which we haue conceived in our  
 hearts, as women do, which say they are  
 not with chylde, till their bellie begin to  
 swell, and til the daye of their deliuerie  
 drawe neere, and then they must needes  
 confesse that which befoze they stoutly  
 denyed: So doe wee neuer confesse our  
 sinnes vntil wee be by manifest pzoofes  
 conuincied, and yet then wee stand to de-  
 bate and diminish still some thing from  
 the enozmitie of our faultes and offen-  
 ces, whereof we haue a notable exam-  
 ple in our first Parents, who when they  
 stood befoze the face of God (from whom Gen. 3.  
 nothing maye be concealed or hidden)  
 their owne consciences accusing them,  
 yet they sought by all craftie means they  
 could, to counterfait and laye one from  
 another the fault that they had commit-  
 ted, & coulde not be induced, neyther  
 by the feare and reuerence of God, who  
 being pzent spake vnto the, neither by  
 C 4 the

the accusation and witnes of their owne consciences which bzged them soze on euery side, but to confesse clearely and without any doubling, their disobedience, their ingratitude and ambition, by the which they were cast headlong from the happie & blessed estate wherein they were a little befoze. Whereby we may see how harde a matter it is for men to acknowledge and confesse their sinnes sincerely and without hipocrisie. Wee may see also by the Patriarches, who dissembled all their wickednes, & cruell, and inhumaine conspiracie that they had wrought against their poore brother, which they neuer acknowledged til they were constrained by the anguish and distresse, into the which God brought them, to make them remember & call to minde. And how long time was David a sleepe in his sinne, and neuer once thought vpon it, till he felt the hande of God touch him so soze, & that he found himself almost intrapped of his enimies, as he confesseth himselfe: Thy hand is heauie vpon mee day and night, & my moisture is turned into the drought  
of

Gen. 42.

Psa. 37.



of Summer. Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought I will confesse my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. And Saint Peter, after that he had so often times denyed his maister, swearing and cursing himselfe if he euer had knowen him befoze: had he not persevered still in his sinne, and abandoned himselfe wholly from the Church of God, as Iudas did, and many other Apostataes which do so daily, if Iesus Chrit had not cast his eye vpon him, & by his looking vpon him, pearced so deep within his conscience, to make him feelee and bewaile his sinne? And likewise S. Paul, Luk, 22. who like a madde & raging beast, ranne about euery where, seeking to kill and slaie all the poore Christians he could come by, in what case had he beene if he had not repented him of his sinnes? But contrariwise had he not persisted in his obstinacie and hardnes of heart to waste and scatter the flocke, had not the strong and mighty arme of the shepheard, who watched carefully to saue his flock, stoppt him

2. Tim. 2.

him of his iourney and kept him short, by force, making him to acknowledge & perceiue the great hurt and iniury he did to the pooze sheepe. By these few examples wee may easily perceiue, that men, although they be ouerwhelmed and filled with an infinite number of sinnes, yet they cannot acknowledge them, or haue feeling of them, if God do not giue them the grace to set them before their eyes. And this is the reason that in many places of holy Scripture Repentance (which partly consisteth in the knowledge and displeasure that man concea- ueth of his sinne) is called the gift of God. For as we cannot know God, nor those good things which wee ought to seeke in him, and to hope for from his bountie: if first we be not lightened inwardly by his holy spirite, and outwardly instructed by his holy worde: So we cannot well knowe our selues, nor thoroughly sound out the vice and mischief which lyeth lurking in our hearts, if the spirite of God doe not giue vs eyes to behold our selues in the mirrhour of his Lawe. For to beholde our selues perfectly,

## Comfort.

settly, and to see what is within vs, we cannot doe naturally, no moze then the olde foolish woman Lamia could, whom Fables report to haue had once two eyes, but because shee woulde see nothing in her house shee pulled them both out, and cast them both out of doores, to gospye and marke all that was done at her neighbours houses. And to this agreeth verie well the Fable of Esope, who saide, that euery man carryeth a Wallet vpon his shoulder, and in the hinder parte we put our owne faultes, to the ende wee maye neuer see them: and in the former parte, wee carrie our neyghbours faultes, to the ende that by seeing of them wee may finde some matter to speake yll of them and slander them.

But it is a meruaylous thing that our sinnes shoulde be diseases so grieuous, so dangerous, and so mortall, and yet that they shoulde bee so little perceiued and regarded of those that are infected therewith: For wee see how Idolaters, hypocrites, ambitious, avaritious & voluptuous persons are merry  
and



and frolicke without any signe or conceit of sorrow to complaine in any wise of their maladie. And more then that, the Idolater neuer taketh greater pleasure, then when he beholdeth, kiss th & adozeth his Idoll. Againe, the hipocrite is neuer better content, then when by the shewe of some counterfait vertue he can come to inuade himselfe into the good opinion of some, and so get reputation and fame to be vertuous and goodly. And others thinke themselves neuer more happie than when they haue the full fruition and peaceable possession of the honours, riches and pleasures of this world which they desire so much: & the cause of all this is, that they feele not their sicknes, the which is by so much more dangerous. For as among the diseases of the body none are more pernicious than those which bring least dolour and paine, as are the Palsies, Letargies, apoplexies, and other colde Cathars and tetters: so they are so the most part incurable. This made an ancient father say, that he desired not to be sicke at all: but if it chaunced that he were  
were

were sicke, he desired also to haue some feeling of his disease, giuing vs to vnderstand thereby, that there is nothing moze dangerous then to be sicke, & not to perceiue oꝛ thinke it. What shall we then saye to our selues, who neuer think that we are so vicious as we are, and yet we can thinke well ynough that we are farre moze vertuous then we be either? Foꝛ we neuer ballance and wey our vices and our vertues, but with false weightes and measures. Foꝛ when we weigh our owne vices we take a verie light waight, but we take one that is somewhat heavier foꝛ our vertues, the which we esteeme alwayes to be greater then they be, by reason of this furious fantasie oꝛ selfe loue which dimmeth our eyesight and iudgement. And euen as the mistes and vapours which rise from the earth towarde the evening oꝛ morning, beeing opposite betweene the Sunne and vs, make the Sunne to seeme a great deale bigger then it is: So when wee do contemplate our owne vertues cleane through this selfe loue of ours, which doeth so  
blind

blinde the eyes of our iudgement, wee  
suppose them to be farre greater and per  
fecter then they are in deed. What must  
we then doe to correct and amende this  
false iudgement of ours, whereby wee  
esteme our selues to be moze vertuous  
and a great deale lesse vicious then in  
deede we be. We must learne to knowe  
our selues, and therefore must medi  
tate in the lawe of God day and night,  
directing by it all our thoughtes, our af  
fections, our woordes, our deedes, and in  
summe, the whole estate of our life, as  
by a right and true rule, by the which  
we ought to measure the same. But for  
that wee are Treuants and negligent  
scholars, and for that we do not our de  
uoyze wholly to apply our selues to this  
studie, God as a good scholemaster, care  
full for the profite of his children and  
scholars, is faine to take his rodde often  
times in hande, to awake vs and set vs  
forwarde, and by sickenes and other  
mortifications of our flesh, to make vs  
knowe the vile corruption that lyeth  
hidden within vs. For there is no  
thing that holdeth vs better vnder the  
obe



obedience of Gods holpe will, then good discipline (as Esay saith:) Let men learne righteousness, when the iudgements of God are vpon the earth. Esa 26. And David Psa, 119. saith: Before I was afflicted I went astraye, but now I keepe thy law. And by and by he saith againe: It is good for me that I haue beene afflicted, that I may learne thy statutes. It is then verie expedient for vs to haue some sicknesses and aduersities if we can tel how to vse and apply them wel: for they make vs know and feele our sinnes, as on the contrary side, health and prosperitie doe make vs cleane forget them: for then, when in the flower of our age wee are healthfull and lustie, & all things laugh and smile vpon vs, we thinke vpon nothing but skip and fetch gambols as young Falwnes and other beasts doe. If any man would come neere vs to giue vs good counsell, hee shoulde loose his paine: for there are none more backward, more vntamed, more highminded, and more vtractable than men settled and fauoured by Fortune, and tossed vp by her prosperities.

That

Ier.22.

Pro.1.

Gen.18.

Psa.39.

Esa.16.

That which God reproched the people  
 withall by his Prophet: How often  
 haue I spoken vnto thee in thy prosper-  
 itie, but thou wouldest neuer once  
 heare: and this hath beene thy fashi-  
 on from thy youth vpward. And Salo-  
 mon speaking of the propertie of the fol-  
 lish, saith that, it is their ruine and vn-  
 doing. Certainly it is verie hard (as  
 Xenophon saith) that a man should be  
 wise and wealthie all at once, and that  
 being lifted vp to the top of honour, and  
 abounding in riches and pleasures, to  
 confesse himselfe to be dust and ashes, as  
 Abraham did, or to be nothing but va-  
 nitie, as David did: but farre from this  
 God wot, the riche men when they are  
 in the prime of their riches and prospe-  
 rities, they thinke themselves to be some  
 Gods or else demie Gods: so did Senna-  
 cherib, Nabuchodonozor, Antiochus,  
 Theus, Xerxes, Alexander, king He-  
 rod, & Domitian, who became so proud,  
 presumptuous and high minded, becaule  
 of their prosperitie, that they woulde  
 make themselves equall with God.  
 Phillip king of Macedonia considering  
 this,

this, to the end he might not by the hap-  
 pie successe of his affaires fall into anye  
 such insolencie, commaunded a groome  
 of his chamber to saye vnto him a lowde  
 euery morning as soone as he waked,  
 (Phillip) Remember thou art but a  
 mortal man. And sure he did very wise-  
 ly, foreseeing how slipperie a thing pro-  
 speritie is, which doeth make men  
 straight drunke, and lulleth them fast a  
 sleepe, sooner then any sweete wine,  
 when they drinke it, or the noyse of a soft  
 winde that bloweth within their bea-  
 ring, when they are readie to fall a sleep.  
 The sicknesses then, which do awake vs  
 and make vs confesse what our estate is,  
 and that sinne is the chiefest cause that  
 doeth engender them, are verie whole-  
 some and needefull for vs, and we ought  
 to take them for warnings that God  
 doth send, to make vs remember him, &  
 to do our endeouour to seeke for him, and  
 such things as appertaine vnto him.  
 which thing we shall do, if we confesse  
 first befoze him our faultes from a con- Psa 40.  
 trite heart, altogether humbled & brought  
 downe with the inwarde feeling of his  
 anger,



anger, and with a deepe displeasure that  
 we haue offended him so grievously, af-  
 ter so manifold benefites, graces and fa-  
 uours receined at his hands. in so great  
 aboundance that we cannot so much as  
 number & count them, much lesse com-  
 prehend them. Here is then liuely to be  
 touched and pricked with the appzehen-  
 sion and feeling of our own ingratitude,  
 we must call to minde, how that being  
 Gen. I. created after the image and likenes of  
 God, and by this meanes honoured a-  
 boue all the other creatures of the earth,  
 without hauing any respect to the ho-  
 nour and dignitie, wherein he had pla-  
 ced vs, we haue not only blemished and  
 changed his image, but almost altoge-  
 ther defaced and quite blotted it out,  
 Ioh. I. wholly swarming from Justice, holines  
 and veritie, which are the vertues, by  
 the which we may resemble him, for to  
 followe the errours and vanities of this  
 woꝛlde, the foolish desires, and inoꝛdi-  
 nate lustes and concupiscences of our  
 flesh, to followe our owne wayes, and  
 to be bryefe to represent in all the course  
 and state of our life, the verie portrai-  
 ture

ture and image of the diuel. After that  
 he had taken vs out of the darkesome  
 pit of ignorance, wherein we were bur-  
 ried, and made shine ouer vs the bright-  
 nes of his face by the liuely preaching of  
 his Gospell, and by the knowledge and  
 vnderstanding that he had giuen vs of  
 his sonne, that wee might follow him,  
 who is the light of the worlde, and  
 haue no more to doe with the workes of  
 darkenes. But leauing our guyde,  
 and quite forsaking the waye that hee  
 had traced for vs to followe, we haue  
 strayed and gone wrong a thousand and  
 a thousand wayes, and as poore blinde  
 men, hauing no bodie to conduct vs,  
 and set vs in the waye but our owne ap-  
 petite and foolish phantasie two other  
 blinde guides, wee haue beene often at  
 the pittes brinke in daunger to fall in,  
 and to be lost for euer, had it not plea-  
 sed this good G D D, by his bountie to  
 surmount our malice, and to remem-  
 ber vs then, when we had cleane forgot-  
 ten him.

Iohn. 1.  
 Eph. 3.

Iohn 5.  
 Heb. 2.

Moreouer, hee had deliuered vs  
 from the bondage of the diuel and Sinne,

Gen. 19.

which was farre more intollerable and  
 cruel than that slaerie of Egypt or Ba-  
 bylon could be, and made vs free, to the  
 end that we should hold fast our libertie  
 which he had purchased so deere for vs  
 by the death of his only and welbeloued  
 sonne. But how often haue wee looked  
 behind vs as the wife of Lot did: and not  
 onely repented and beene sorie for com-  
 ming out of our Egypt, but also taken  
 the way backe againe, to yeld our necks  
 into the same yoke of slaerie, out of the  
 which we were made free, choosing ra-  
 ther to liue with shame & ignomie most  
 miserably vnder the tyrannie of the di-  
 uel, of the world, and of our sinfull flesh,  
 then to liue happily and in honour vn-  
 der the kingdome of the sonne of God.  
 Likewise, how haue we acknowledged  
 this great grace and vnspeakable fauour  
 that he hath shewed vs, when he is come  
 to finde vs out at the verie brothelhouse  
 of our sinne, whether wee being trans-  
 ported and carried headlong by the spi-  
 rit of fornication, wee runne out of all  
 square and order, and giue our selues o-  
 ver wholly to the diuell, who is our  
 halowe



hath in euery corner where we meete  
 his portraiture and image, committing  
 villanie and abomination with him  
 publickely, and cannot withdrawe our  
 selues by no feare, shame, or conscience  
 of God, who is beholder of all this our  
 filthie and stinking dealing, and yet for  
 all that he hath taken vs into his chaste  
 house, to marrie vs and ioyne vs to him  
 by a knott and bond of love, which can  
 not be vndone or broken, asking none of  
 ther dowrie with vs but chastitie & pu-  
 dicitie, promising vs to forget all our life  
 passed, so that hereafter we will be true  
 to him, and keepe our faith and loyaltye  
 that we haue vowed vnto him. .x. d. q. 3

Now considering how often, & by how  
 many meanes we haue defyled this ma-  
 riage bed, committing fornication with  
 the world and the concupiscences of our  
 flesh, making our God, some of their ri-  
 ches, some of their bellies and pleasures  
 and others of their estates and honours:  
 worshipping our owne passions & plea-  
 sures, which we haue placed in our hart,  
 as it were vpon an high altar, and in the  
 highest place of the Temple of God,

which therewith we haue prophaned &  
 polluted, and by consequent, haue deser-  
 ued to dye the death, that is, to be cleane  
 scraped out of his fauour, and blotted out  
 of the booke of life for euer. And what a  
 shame and confusion is this, for vs to bee  
 chosen & elected out of the wicked race  
 of this world: & of the children of wrath  
 that we were naturally, to be made the  
 children of God, to this ende that wee  
 should liue and dye in his seruise, & bow  
 for euer vnto him a loue, a feare, an ho-  
 nour and obedience from the bottome of  
 our heart, & the vttermost of our power,  
 and yet in all our conuersation we haue  
 alwayes shewed our selues rebellious,  
 licentious, peruerse, and stiffnecked, re-  
 iecting all good discipline, stopping our  
 eares as the serpent doeth, for feare lest  
 we should heare the sweet enchantment  
 of the Gospel, taking againe our stonie  
 and vncircumcised hearts, to this ende  
 that wee might not engraue the promi-  
 ses and lawes of God therein: How oft  
 hath the sheepeheard assayed to gather  
 vs vnder his wings, as a Hen doeth her  
 chickens, and wee would not? How oft  
 hath

Eph. 2.

Mat. 23.

hath he knocked at our doozes, and wee  
 would neuer so much as once open to  
 him: How many times hath he stretched Esa. 65.  
 forth his armes to embrace vs, but we  
 were stubbozne, and would not be tou-  
 ched: When he sought vs, wee hid our  
 selues, when he called vs, we woulde  
 not answer at all. When he comman-  
 ded vs to get vp and followe him, wee  
 were straight wearie. When he hath  
 smitten vs, wee were hardened as the  
 smithes Anuell with the strokes of the  
 hammer. When he made much of vs,  
 we flattered our selues. Whether hee Matt. II.  
 would allure vs by faire promises, or  
 make vs affraid by menacings, we haue  
 stil hardened our selues not to beleue  
 the one, and to make but a mockerye of  
 the other: To be short, what meanes so  
 euer he hath vsed to catch vs, like wilye  
 and craftie foxes, wee haue kept our Esa. 5.  
 selues stil aloofe off him. Likewise wee  
 were his byneyarde, wherein he took  
 all his delight, wherein he spared no  
 cost to pzone and trymme, and to bring  
 it to all perfection. He had planted in  
 it a passing good young Vine, made it  
 D 4 cleane,



Mat. 21.  
Psa. 1.

Mat. 3.

cleane, cast a ditch about it; hedged and enclosed it on euery side, hoping to haue some good fruite in due season: but alas, he is greatly disapointed, for whereas we should bring him forth good raisons, we haue brought forth nothing but wilde and sower grapes, doing all that wee could, to make him cut vs off from the stocke of his vine, and like olde and withered vyne branches, to cast vs an hundred and an hundred times into the fire to be burned for euer. And what is the reason likewise that being barren and fruteles trees in these acceptable dayes and season of our saluation (as the Prophet sayeth) Iesus Christ finding no fruite in vs, hath not cursed vs the same houre, that he did the withered figg tree: for how should we be able to excuse this sterilitie and barrennesse? were not we planted along the cleare currants of the rivers of the word of God, by the which we were daily watered: and yet haue we brought forth no more fruite than byers that growe vpon heathes, or thornes that growe in hedges. And seeing that the Axe is layde to the roote of the

and the tree which bringeth not forth good  
 fruit: who is he that hath saved vs from  
 alas, being cut vp by the roote, and from be-  
 ing cast into the fire of Hell, to be bur-  
 ned there for ever? Wee cannot denye  
 but we have been as vnprofitable straw,  
 and that often times we haue laide no-  
 thing but stubble and strawe vppon the  
 pretious foundation of our selues and of  
 the Church. Who letted then that we  
 had not beene carried away cleane with  
 the winde, and that the fire had not con-  
 sumed vs and all our building. The  
 Propbets they reproched Iuda, for that  
 shee had iustified her sister by her licen-  
 tiousness and dissolutions, vnto the which  
 shee had abandoned her selfe more than  
 her sister had: But wee may well con-  
 fesse that we haue iustified them both,  
 for what kinde of wickednes haue wee  
 omitted or forgot to put in practise: as  
 impieties, blasphemies, prophaneation  
 of the true and sincere seruice of God,  
 contempt of his worde, iniustice, oppres-  
 sion, violence, rebellion, disobedience,  
 hatred, enuie, murder, fornicatio, who-  
 some, detraction, haue they not, and do  
 they

1. Cor. 3.

Jer. 2.

they not still raigne amongst vs : If  
 we may iudge the goodnes of the earth  
 by the good fruits that it bringeth forth,  
 Heb. 6. being well tilled and well watered by  
 rayne from heauen : what may we  
 iudge to the contrarie of that which hath  
 had all costes, both trimming, tilling &  
 watering, and abundant and infinite of  
 blessings from aboue from the father of  
 lightes, and yet bringeth forth nothing  
 Iam. 1. but nettles, thoznes and thistles? What  
 endenour haue we done, or what duitie  
 or diligence haue we shewed, I doe not  
 saye of childzen, seruants, or friends  
 (as we are accounted) and as we ought  
 to be : but I meane of the least and sim-  
 plest creatures that are in the worlde,  
 the which contains themselves euery  
 one in the obedience of their Creatour,  
 neuer changing their ranke and place,  
 wherein he hath appointed them to be,  
 and neuer being a wearie to doe and ex-  
 ecute his will and commaundement?  
 Our fathers haue seene, and wee also  
 haue seene after them, that the heauen,  
 the Sunne, the Moone, the Starres, the  
 Elements, all liuing creatures, the  
 plants



plants and trees haue contained them-  
 selues within the compasse that God li-  
 mitted them after their creation, & kept  
 the same measure in their diocesles in al  
 their goings and moouings that God  
 had giuen them to obserue, neuer going  
 out of their rankes, nor troubling the  
 order that God had appointed in the v-  
 niuersall world. But men haue been ir-  
 regular & heteroclitcs, and now we are  
 moze than euer before: and that which  
 is worse than all the rest, we see manye  
 at this present day, who to fil vp the mea-  
 sure of all their other wickednes, adde  
 therunto a certein impudencie & shame-  
 lesnes, stopping their eares at all good Esa. 3.  
 lessons, shewing in all their behaviour &  
 gesture the very shameles forehead of an  
 impudent harlot. Where is become at  
 this day among sinners, that shamefast-  
 nes & confusio that was seen in Danie: Dan. 9.  
Luk. 18.  
Where is the poore Publican, that durst  
 not cast his eyes vp to heauen for shame  
 he had so offended his good God: What  
is become of that flood of teares that ou- Luk. 7.]  
stilled frō Marie Magdalen, that suffised  
 to wash the feet of our Saviour Christ:  
 Where

Ier. 9.

Luk. 22.  
Act. 2.

Psa. 8.

Ioh. 3.

Where are these eyes now turned into  
 fountaines of waters, as were those of  
 the Prophet Ieremie bewayling the  
 sinnes & miseries that are in this world?  
 Where is the bitternesse of heart wherewith  
 S. Peter was seised so soone as hee  
 remembered his owne sinne? Where is  
 that compunction and sorrow, that the  
 people shewed to haue after the good  
 lesson that S. Peter gaue them concern-  
 ing his wicked consenting to the death  
 of our Saviour Iesus Christ to satisfie  
 the appetite and enuie of the Sacrifi-  
 catours? Where is that sorrowe and in-  
 ward grieve of heart wherewith Dauid  
 was so sore disquieted in minde when he  
 groining and sighing saide: I fainted in  
 my mourning: I make my bed euerie  
 night to swimme, and water my couch  
 with teares. And in another place say-  
 ing: I knowe mine iniquities and my  
 sinne is alwaies before mee? Where is  
 become the sackcloth and ashes wherewith  
 the Niniuites did shewe their re-  
 pentance to be sincere and unfained: by  
 the which they shall without all doubt  
 condemne at the day of iudgement all  
 this

This masked rable of Penitents which  
 we may daily see in Italie & in Auignon:  
 Where may one of them be found at  
 this day, that for the great heauinesse &  
 displeasure that they take to haue offen-  
 ded God, pull their haire and rent their  
 beard from their chinne, as the Prophets  
 required in their time of those that they  
 exhorted to repentance, to turne away  
 the displeasure of God from them, when  
 they were threatened, and to appease it  
 when they were punished: Where shall  
 we finde one whose soule is pearced  
 with such sorrow and heauines, whose  
 heart is humbled and brought so lowe,  
 as the Prophet Ioel requireth, with a  
 conscience almost desolate and comfort-  
 les, with a deepe displeasure boide of all  
 dissimulation and hypocrisie, presenting  
 himselfe before the maiestie of God, to  
 make him a true confession of his sinnes,  
 and in all humilitie to beseech and re-  
 quire his mercie and pardon: Hereby  
 may we perceiue what is the hardnes &  
 contumacie of our hearts, the little fee-  
 ling we haue of our sins, the little feare  
 we haue to offend God, the little loue  
 and

Esa 22.

Ioel. 2.



and reuerence wee shewe vnto him,  
 and the little obedience and homage  
 that wee yeelde vnto him. And being  
 Act 10. such (good God) what good faith or be-  
 leefe can wee haue in thee? Faith (as  
 saith Saint Peter) purifieth our hearts.  
 What faith then can they pretende to  
 haue, who haue their hearts yet full of  
 filth and corruption? Who haue them  
 puffed vp and swollen with ambition,  
 pride, auarice, pleasures, impatience,  
 reuenge, hatred, enuie, and other like  
 passions and affections of the flesh al-  
 together disordinate and without all  
 measure. Faith doeth regenerate vs,  
 and make vs newe creatures: of earthly,  
 it maketh vs heauenly: of carnall  
 men, it maketh vs become spirituall: of  
 the children of wrath and darkenes, it  
 maketh vs children of light and grace:  
 and to be short, of verry diuels it ma-  
 keth vs Angels of heauen. Who so e-  
 uer then hath his heart tyed to earth-  
 ly things, and thinketh nothing or  
 Galat. 5. little at all on the thinges which are  
 from aboue, who toyneth not him-  
 selfe with the spirite in the battaile, to  
 fight

fight against the flesh, but being assailed and set upon by his owne concupiscences, geueth them place straighte, and maketh him selfe his owne slave and prisoner, hee abuseth the grace of God, and in steede of retaining it, and keeping it still with him, liuing in his feare, and in the obedience of his holye will, turneth it cleane away, and diueth it farre from him, by licentiousnes of life, whereunto he doeth giue ouer himself, vnder a vaine confidence that he hath to find it alwayes at his pleasure: ready to excuse and couer all his sinnes. So he deceiueth himself much weening to be faithfull, and yet hath no better faith than the verie diuels: neither can his faith assure him at the daye of iudgement more than theirs can.

Likewise, doeth not faith exempt vs from the iudgement and condemnation of God, as Iesus Christ sayeth: He that beleueth shall not come into iudgement at all. And Saint Paul saith: That there is no condemnation to them which by faith are graffed into the bodie of Iesus Christ: but they which liue  
after

Ioh. 3. & 5.  
Rom. 8.

Ibid.

Ioh.3.  
Psa.44.  
Rom.3.

Gall.5.  
Eph.

after the flesh, and stand in no awe to do those things which God hath forbidden: and contrariwise to omit and neglect those things which he hath commanded to be done: howe can they escape the iudgement of death, and of the curse pronounced in the lawe against all them that transgresse it, seeing that they doe it sweetingly, willigly, and of deliberate purpose? If their conscience condemne them, God who is greater than their conscience, who knoweth and soundeth the depth of their hearts, howe shall he forgive them? Likewise: faith, when it is a true faith doeth inuest vs with Justice and the spirite of Iesus Christ, which are so linked together, and doe so follow one another, that the one cannot be found without the other. Seeing then that the spirit of God cannot be resident in vs, but must needes worke his effect, that is to saye, must illuminate, sanctifie, quicken, guyde and gouerne vs in all our counsels, thoughtes, affections, wordes and actions. What faith, I pray you, do we thinke we haue, if we do not shewe it forth by an holpe and landable

con,



conuersation, mortifying and crucify-  
 ing our flesh with all the lustes thereof,  
 putting off our old man with all his af-  
 fections, flying and detesting all kind of  
 sinne, and embracing all kind of vertue: Thes. 5.  
 abstaining not onely from euill, but al- Matt. 10.  
 so from all that which hath any shewe Ezech. 33.  
 or apparance of euill. And to concludē,  
 continuing this holy exercise without  
 any interruption vnto the ende of our  
 life: For if any one shall (as the Pro- f  
 phet sayeth) doe the best he can to liue  
 well for a while, and after shal come to  
 wander and goe aside from the right  
 way, before he be arrined at the ende of  
 his iourney: God shal haue no remem-  
 brance of any good deedes that he has  
 done before, and shall not allowe him so  
 much as one of them, when he shal come  
 to heare his count: For he promiset  
 not saluation & life euerlasting to those  
 that shall begin to doe well, but to those  
 onely who shall courageously and with  
 an inuincible heart perseuere to the  
 end. And he giueth not the price and 1. Cor. 9.  
 crowne of immortallitie but to those that  
 runne out to the ende of the lease, and  
 haue

haue truly combated all the time of  
 their life. For what auayleth it a mer-  
 chant which sayleth into India to rigg  
 his shippe with some rich merchandize,  
 if after he hath escaped manye perils at  
 Sea, and sayled fortunately 14. or 15.  
 Monethes together, he then come to  
 strike against some rocke & suffer ship-  
 wracke before he euer come to his iur-  
 neyes ende. All those which departed  
 out of Egypt vnder the conduct of Moses,  
 entered not into the land of Canaan, for  
 the greatest part were left behinde and  
 dyed by the way, and were shut out of the  
 rest that God had promised to their fa-  
 thers, because of their infidelitie & other  
 vices, which the Apostle nameth in the  
 first Epistle to the Corinthians. So we  
 must neuer hope to enioy that life ever-  
 lasting, and most blessed & happie estate  
 that he hath promised and reserued for  
 his elect, if we do not perseuere vnto the  
 end in the faith of his worde, and in the  
 obedience of his holy will, which thing  
 to do is granted to verie fewe persons.  
 Moreover, faith, when it is true & liuely,  
 is it not accompanied with a certaine  
 zeale

1. Cor. 10.

Rom. 10.

zeale & Dehementie of the spirite, which  
bringeth it forth, to confesse the name  
of God publikely, to sing Psalmes to  
him, to set forth and tell of all his won-  
derous workes, and to make also publike  
profession of Iesus Christ and of his gos-  
pell, and without all feare, shame, and  
dissimulation, to maintaine and defende  
the trueth constantly against all those  
which resist and withstand the same.  
But if we will examine thoroughly, and  
without all flatterie, truly iudging of  
all our actions, we must needes confesse  
and acknowledge that in the most of vs,  
there hath been a maruelous great slack-  
nes of duetie herein, for that wee haue  
beene wonderfull colde & fearfull, when  
we should oppose our selues against the  
wicked, and haue endured to see & heare  
them blaspheme the holy name of God,  
of Iesus Christ, to speake yll of religi-  
on, of the Gospell and of the truth, bol-  
ding our peace and suffering in our pre-  
sence the honour of God, not only to be  
dishonored & spoken yll of, but also to be  
trode vnder foote without euer opening  
our lips in speaking one word in defence  
thereof.



thereof. What zeale haue we shewed also, to restore the Tabernacle of Iacob which was thowen down to the ground? What pitie & compassion haue we had seeing the ruynes and horrible desolations happened so long time together to the pooze citie of Syon? Is there any one amongst you that can truely saye, he hath laboured as much as in him lyeth by all meanes possible to builde againe the Temple of God, and to make vp againe the breaches that the enemies had made in euery side of his church? **Agg. 1.** How many may be found amongst vs, that may not iustly be reproched for feeling & trimming their owne houses, and yet let Gods house lye wast? For in deed felwe there are that haue such a care and zeale as appertaineth by right to the pure and sincere seruice of God to reestablish it, when it is corrupted and prophaned, and to maintaine it when it is in perfect estate. And for all that we be so colde & carelesse to labour to reduce the state & order of the Church vnto her former dignitie and splendour, that God might be preached, known, and adored in spirite  
and

and trueth, as he requireth in his worde,  
 yet is there not he amongst vs, who  
 thinketh not himselfe to be as faithfull  
 and as good a Christian as the best, al-  
 though he seeke the kingdome of God  
 and the righteousness thereof, but when  
 he hath leasure, and when he hath dis-  
 patched all his other busines. Yet to be  
 shor't, the surest iudgement that one may  
 giue of a good tree, is by the goodnes of  
 the fruite. Wee may also iudge of our Matt. 6.  
 faith that it is good, when it setteth our  
 consciences at rest, and when we nei-  
 ther feele feare, mistrust, scruple, re-  
 morse, doubt, payne or torment which  
 may bere vs before God: but we are al-  
 together resolute and assured to be ac-  
 quited in his iudgement, & cleared from  
 all crimes and accusations that the diuel  
 can laye against vs, by meanes of the  
 raunsome that Iesus Christ payed by  
 his death and bloud for our sinnes, and  
 by this payment satisfied fully for vs to  
 his owne iustice. Likewise, when it Mat. 20.  
1. Tim. 1.  
Rom. 10.  
 doth incite vs to praye continually, be it  
 in prosperitie to thanke and blesse him,  
 or be it in aduersitie to prostrate our

selues before him , humbly beseeching  
 him that he will deliuer vs, or if it please  
 him to set downe other wise, to mitigate  
 and assuage our aduersitie , and on the  
 other side so to strengthen vs, that wee  
 may conforme our selues wholly to his  
 will, to abyde and beare all patiently, so  
 long as it shall please him. If to con-  
 clude, it enflame and kindle the loue of  
 God and of our neighbours in our hearts,  
 so that we burne with a feruent desire  
 Gal. 5. to serue and honour God, to inuite and  
 bring euery one to knowe and glozifie  
 him, and that nothing displease vs more  
 then to see his holye name dishonoured  
 and blasphemed: and for our neighbours  
 that we loue them as our owne flesh and  
 bloud , as members of the same bodie  
 with vs, as our owne brethren , and as  
 childezen of one the very same father that  
 wee and they haue together in heauen;  
 and that wee make demonstration of  
 the loue that wee beare vnto them by  
 all meanes possible, desiring their wel-  
 fare, ease, honour, quietnes, preferment,  
 and profit , as our owne proper good,  
 helping them in their necessities with  
 money,



money, counsell, fauour, friends, labour, good wordes, and without anye exception, with all that shall lye in our power to doe. But I praye you, who is he amongst those that haue best profited, and proceeded farthest in the knowledge and feare of God, that dare vaunt himselfe to haue such a faith, the which shall bee able to fight against the diuell, and against all the gates of Hell, and make vs invincible against all temptations wherewith we may be assailed, and shall fetch all our cogitations from earthly matters, and rauish vs, & carrie vs vp aloft aboue the heauens by a certaine hope of immortallitie and of the happie life that God hath promised and prepared for vs: and this hope shall straight make vs forget the worlde and all the glorie thereof, all her pompes, pleasures, riches and magnificence, and to make no more account of these transitorie and corruptible things, then of dung, by reason of the pleasant taste that it shall giue vs of the sweetenes of the ioyes in heauen, by the which shee shall blott out and extinguish by and by

Mat. 17.

by all feeling and remembrance of all other pleasures, as it happened to the three Disciples, in whose presence our Saviour Christ was transfigured in the Mount. For scant had they had but the least taste of the blessed and happy estate, but even then at that instant they lost cleane the remembrance of all thinges in this worlde: desiring nothing else, but the onely continuance of that happy estate whercin then they were.

Seeing then that faith, hope & charitie, which are the three principall vertues which ought to shine in al our liues, & in al the actions of a Christian man, are in vs verie vnperfect, & God wot, but weake, and that in the perfectest and purest men that liue in the world there are found so many doubtes, such vnbeleue, baine feares, cares, presumption, hatred, malice, choller, and other infinite like passions and desires, the which as staynes doe blot out all the lustre and beautie of the vertues that are within vs:

Wee must, when wee come to present  
sent

sent our selues befoze the face and Ma<sup>tes</sup> Confession  
 testie of our God, with the sicke persons of the sick,  
 whome we will comfort and giue some  
 good instruction, beginne to make an  
 humble confession of our sinnes: first  
 acknowledging oure ingratitude and  
 great negligence, to heare, reade, and  
 meditate in his worde, to put it in pra-  
 ise, to take some profite by the singu-  
 lar giftes and graces, that hee hath be-  
 stowed vpon vs, to consider and haue  
 still befoze our eyes the ende and scope  
 of our vocation, to referre and direct  
 the whole estate of our life, to walke  
 in his feare, not to stayne his Image,  
 which is renewed and grauen againe  
 in vs by the fountayne of our regene-  
 ration, to keepe the faith and loyaltie  
 that wee promised him in the holye  
 couenaut that hee made with vs, to  
 liue and dye to his glorie: to offer vp  
 our bodies to him in sacrifice, lining ho-  
 lie and agreeable to his will: and not to  
 fashion our selues like vnto this world,  
 to liue and walke in the spirite: not to  
 accomplish the desires of the flesh, to  
 walke as becommeth children of light. Rom. 13.



Gal. 5.

Rom. 6.

Col. 3.

to keepe sure footing in the libertie, to  
 to the which he hath freely set vs : to  
 take heede wee be not brought againe  
 vnder the yoke and seruitude of sinne,  
 to fight valiantly against the lustes of  
 our flesh : to resist the diuell : to haue a  
 care that sinne rule not ouer vs : to rule  
 the whole course of our life so well, that  
 we may be free not onely from sinne,  
 but also from suspicion of any cryme, to  
 take diligent heede, that our libertie be  
 not an occasion that our flesh growe too  
 inordinate, and that we commit none  
 act that may scandalize our neighbours,  
 or may in any wise induce our aduersa-  
 ries to blaspheme the name of God and  
 of Iesus Christ, and to defame the reli-  
 gion that we professe : to seeke nothing  
 but those things which are from aboue :  
 and to haue our heart, our understand-  
 ing, and all our affections fixed in hea-  
 uen, to keepe alwayes our lampes bur-  
 ning, and our raynes spread vp, to  
 watch for the comming of our Saviour  
 and to be ready to followe him, and to  
 doe by his grace, al that he should please  
 to commaund vs : to praye and praise  
 God

## Comfort.



God incessantly : to depende wholly  
upon his providence : to referre our  
selues and all our affaires vnto him : to  
resigne our will wholly vnto his : and  
finally, to loue him with all our heart,  
with all our soule, and all our thought,  
and to loue our neighbour as our selue  
selues. Then after wee haue proposed  
vnto the sicke person the faultes that he  
hath committed, to make him askeard,  
and by this meanes to prepare him to  
require and receiue the grace of God:  
we must let before his eyes, what he  
hath iustly deserved by his sinnes, that  
is, to be swallowed vp by the anger and  
displeasure of God, which he hath hea-  
ped vp vnto himselfe personering in his  
sinnes, abusing so long time the patience  
and long sufferance of his mercie, and  
likewise to be overtaken by his iudge-  
ment, which (as the Apostle sayeth, is  
readie for all them which disobey God, Rom. 2.  
and especially for those his seruants  
which know his will, and being thorough-  
ly instructed of their dutie, neglect and  
make none account thereof. Likewise,  
that all the curses contayned in the  
Lawe,

60 . The sicke-mans

Rom. 5.  
3. Cor. 15.

Latwe, set downe for the transgressours thereof, fall vpon his head: for that he hath not onely once or twice by reason of ignorance and fraylenesse behaued himselfe lewdly, but hath violated the holy ordinances of God, as often as he hath beene prouoked thereunto by the instance of the diuell, and of his owne concupiscence: likewise, that he is banished and shut out from the kingdomes of heauen, for that the flesh, after the which he hath liued cannot inherite the kingdom of heauen: For if our first parents were chased shamefully out of Paradise, wherein they were placed after their creation for one onely disobedience: What doeth he deserue now that doeth suppe by and drinke dayly so manye rebellions and iniquities as it were water: Likewise, that hee is condemned to death eternall, and appointed for euer to the fire of Hell, with diuels and the reprobate, for that is the rewarde and hire of sinne. And to bee short, that hee hath deserved to goe straight downe to Hell, and there to bee buried, and to suffer in the unquench-  
able



able flames such tormentes as the wicked riche man did, for hauing disdayned the poore in their affliction, and neglecting to succour them in their neede, not blinke such humanitie towards them, as he desired of others, being dzinen to the same necessitie himselfe. When he haue layde all this to the sicke mans charge, and in the Lawe as in a Mirrour wee haue set befoze his eyes to beholde his iudgement and sentence of condemnation: When we perceiue him wounded and pearced to the heart with sorowe, we must then laye to his wounde some asswaging medicine, & do as the Parsons do when they betwe their stone: first they giue great blowes with their hammer, & make gret peeces fall off, & then they polishe it ouer so with a plaine, that the strokes are no moze seen: so must we do, after we haue handled the sick patient roughly, & thrust him down to hel by the rigorous threats of the lawe: we must comfort him, and fetch him againe by the swete and amiable promises of the Gospel, to the ende the sowpiness of this oyle may asswage the

Luke. 16.

Col. 3. 2.

Gal. 3.

Rom. 10.

the nipping tharpnes of the law: for the good tydings and newes, that he shall heare of the grace of God shall make him cleane forget all the sorowe and desperation into the which the lawe had befoze driuen him: shewing him first, that the handwritting that is against vs, which was contained in the lawe, is cleane tozne in piectes, abolished & hung vpon the Crosse of Iesus Christ: and that Iesus Christ hath redeemed vs from the curse of the lawe, when he became cursed for vs himselfe: For it is writ- ten, cursed is euery one that hangeth on the tree) and this he suffered, that the blessing of Abraham might come vpon the Gentiles, and that we might receiue the promise of the Holie Ghost by faith: And that Christ is the ende of the law in righteousness to al beleeuers: who by the perfect obedience that he shewed God his Father in fulfilling all his commandements in euery point, not missing one tote, forsaking not the cursed death of the crosse for our sakes, (for such was the will of his father) he hath purchased vs a pardon and generall a-  
boli-

bolishing of all our finnes, and a release  
 of all our debtes and obligations, the  
 which he hath payde for vs, not in gold, 1. Pet. 1.  
 siluer, or precious stones, but with his  
 owne blood, which is a price and ran-  
 some incomparable to be spoken of. Ha-  
 uing purchased vs besides a righteous-  
 nes, the which he alloweth vnto vs by  
 our faith, & the assurance that we haue  
 by his woꝛde and sacraments, whereof  
 his holy spirite doth beare witnes with-  
 in our heartes: we ought to cast awaye  
 all feare and conceit of our finnes, of  
 death, the diuell, of the rigour and curse  
 of the lawe: and finally, of the anger &  
 curse of God. For to begin with our  
 finnes, we being clothed with the right- Rom. 4.  
 teousnes of Iesus Christ, must assure  
 our selues, that all our finnes are so hid  
 and couered, that they may not be per-  
 ceived or discovered before the eyes and  
 face of our God: but being altogether  
 wyped out as with a sponge, and scat-  
 tered as a clowde with the winde and Esay. 43.  
 the Sunne, and although they were as Esay. 1.  
 redd as Scarlet, yet shall they be as  
 white as snowe (as Esaie sayeth) and  
 before



Psal. 51. **besoꝛe him David : Purge me with Hy-**  
**soppe, and I shall be cleane : Wash mee,**  
**and I shall be whitter then snowe. And**  
**it skilleth not what, noꝛ in what num-**  
**ber they be : so that they be not sinnes a-**  
**gainst the Holy Ghost : neither skilleth**  
**it in what manner they haue been com-**  
**mitted, be it by ignorance, infirmitie, oꝛ**  
**deliberate malice : soꝛ sinne cannot so**  
**abound, but the grace of God which is**  
**our meanes and mediator by the death**  
**and righteousness of Iesus Christ, must**  
**needes abound moꝛe. And albeit the**  
**sinne which is committed against the**  
**Maiestie of God, which is infinite, be**  
**theresoꝛe reputed infinite : yet that ar-**  
**gueth not that the bloud of Iesus Christ**  
**which by the eternall spirit is offered vp**  
**to God himselfe without any spot, doeth**  
**not purge and make cleane our consci-**  
 Heb. 9. **ences from dead woꝛkes, to serue the li-**  
**uing God, as the Apostle writeth to the**  
**Hebrewes : Foꝛ the diuinitie being in-**  
**separably vnited with the humanitie in**  
**the person of Iesus Christ, is cause by**  
**his omnipotencie, that his death hath**  
**an infinite vertue to redeeme vs, & his**  
 righ,

righteousnes an infinite power to sanctifie vs, and his life to quicken vs, and to make vs happie, immortall and blessed: for that being God, as he is stronger than the diuell: so also are his workes more of force to saue vs, than are those of his enimie to confounde and destroye vs. His righteousness, hath more force and efficacie to iustifie vs, than sinne (whereof the diuell is author) hath to condemne vs. His innocencie and purenesse, to wash vs and make vs cleane, then this vncleane spirite hath filthines and vncleannes to pollute and defyle vs. His light is clearer to lighten vs, than the darkenesse of the prince of this world, to make vs blinde. His truethe to instruct vs, then the lyes and errours of the father of lyes to deceiue vs. To be brieife, his life hath more vertue to raise vs vp to life againe, then the enuic of the murtherer and manslayer hath to kill and slaye vs. Wherein we see that the sonne of God, as Saint Iohn sayeth, is not come into the world, but to destroye the workes of the diuell, and that in his blood all our enemies,

¶

that

that is to saye, all our sinnes haue beéne drowned, as Pharao and the Egyptians enemies of the people of God, were discomforted and swallowed vp in the red Sea. This is the stronger man whome

Luke. 11. S. Luke saide, came vpon another strong man, fought with him and ouercame him, and tooke from him all his weapons and armour wherein he did trust,

Eph. 4. that is, sinne, death, and the lawe: leading with him Captiuitie captiue, when he ascended vp into heauen: so that the diuell being now disarmed, hath no power to hurt vs any moze, neither by our sinnes which Iesus Christ hath washed awaye in his bloud, nor by death, which he hath overcome and swallowed vp in dying for vs: nor by the lawe, which he hath fulfilled and satisfied fully, submitting himselfe for vs to the curse which was to light vpon our heades. And although the diuell be alwayes our aduersarie, and that by the enuie that he beareth vs, and the malice that he oweth vs, to do vs a mischief, and to hinder vs for euer attaining to that felicitie, from the which he was cast downe headlong  
by



by his pride, he runneth about like a roaring Lyon, seeking whome he may deuoure: yet we may resist him well <sup>1. Pet. 5.</sup> ynough standing firme in our faith, and anchoring in the assurance that we haue of the remission of our sinnes, the which is perpetuall, as is the vertue and efficacie of the death of Iesus Christ, by the which it hath been obtained for vs: this is the freedome of the Church, within the which all the faithfull must retyze themselves when they are pursued by their owne consciences, and followed with other Sergeants of Gods Justice, whereunto the Prophet Dauid doth exhort vs: Let Israel wait on the Lorde, for with the Lord is mercie, and with <sup>Psa. 130.</sup> him is great redemption; and he shall redreeme Israel from all his iniquities. And in another place: The sacrifices of God are a contrite spirite: a contrite & <sup>Psa. 51.</sup> a broken heart the Lorde will not despise. And Iesus Christ the soueraigne Phisition of our soules, who is come in, to this worlde but to seeke that which was lost, to cure and heale that which was sicke, (and as the Prophet sayeth)

to beare our infirmities and langours  
 vpon him, shall hee haue any greater  
 pleasure, then to see vs runne to him to  
 be disburdened of our heauie sinnes:  
 hath he at any time refused a sinner or  
 publican that hath come vnto him? He  
 is (as the Prophet Dauid sayeth) The  
 Lord is full of compassion and mercie,  
 slowe to anger and of great kindnesse.  
 He will not alway chide, neither keepe  
 his anger for euer. Wee may see that  
 clearely by the examples of the Publi-  
 can, of the poore woman sinner, of the  
 prodigall sonne, of the good thiefe, of  
 Dauid, of Saint Peter, of S. Paul, and the  
 Steward that owed his master tenne  
 thousand Talents, which were forgi-  
 uen him as soone as he by acknowled-  
 ging and confessing the dett, had desired  
 his master to haue pittie on him. Tell  
 mee, for what ende hath the father sent  
 his sonne into this worlde? Wherefore  
 was he annointed with the holy Ghost:  
 was it not to tell the poore Captiues,  
 that he was come from heauen, to paye  
 their raunsome, and to fetch them out  
 of captiuitie: and to tell the poore pri-  
 soners,

Esay 53.

Psa. 103.

Mat. 16.

Esay. 6.

soners, that he was come to set open the prison doozes vnto them : to tell those that were endebted vnto him, that hee would forgiue them all : and to the sicke, that hee would heale them all.

The Apostles that he sent into all partes of the worlde, what did he giue them in charge? was it not to publish the glad tydings of the Gospell, that was the remission of sinnes, to all In the name of Iesus Christ? If then their labour were not in vaine, and in like manner, the labour of all the true and faithfull ministers of Iesus Chzist, that haue been since their time, we must assure our selues of the remission of our sinnes.

And more ouer, if our sinnes bee not pardoned by beleeuing in him, the birth, death, resurrection, ascension, intercession, and in summe, all the mysterie of Iesus Chzist and our redemption shoulde be nothing woorth, made of no efficacie and valour, and all our faith but vaine. Likewise, how can wee beleue that hee is our Iesus

1. Cor. 15.  
Matt. 1.



and Emmanuell, if he doe not saue vs  
 from our sinnes, and so take awaye the  
 enmitie that is betweene vs and him,  
 which let him that he cannot ioyne him-  
 self vnto vs? And what assurance should  
 we haue that the newe aliance and co-  
 uenant that he hath made with vs, hath  
 beene good in lawe, and ratified by his  
 death and blood which he hath shed for  
 vs, if he had not forgotten quite all our  
 iniquities, and written his lawes in the  
 tables of our hearts by his holy spirite,  
 seeing that those are the promises and  
 conditions vpon the which it was bar-  
 gained and agreede vpon? What profit  
 should we haue by his priesthood, if the  
 Sacrifice that he offered to his Father  
 for our redemption, if wee abyde yet in  
 our sinnes? And what shall it auayle vs,  
 if he were not the propitiation and a-  
 greement for our sinnes, and not onely  
 for ours, but also for the sinnes of the  
 whole worlde? How can wee assure our  
 selues that he is our advocate and me-  
 diatour, and vnder this assurance go to  
 the throne of Grace to obtaine mercie &  
 fauour to helpe vs in time of neede? We  
 must

Ps. 59.

Heb. 8.

Ier. 3.

Iohn. 2.

must not then doubt of the remission of  
 our sinnes. And as Dauid sayeth: As  
 farre as the East is from the West, so Psa. 103.  
 farre hath he remoued our sinnes from  
 vs. How can we stand in doubt of this,  
 seeing that we beare the marke & print  
 not onely in our hearts and consciences,  
 but also in our bodies of the two great  
 broad scales of the Chancelloz of the  
 kingdome of heauen: that is to wit:  
 Baptisme and the Holie Supper of the  
 Lorde. Let the sicke man then assure  
 himselfe if he beleue in the forgiveness  
 of sinnes, he obtayneth it by and by: For  
 God dealeth with vs according to our  
 faith. Saint Ambrose writeth, that all  
 that we firmly beleue we obtaine: for  
 we can beleue nothing but that which  
 God hath promised vs, who is moste  
 faithful, and so true in his promises, that  
 the verie infidelitie and vnbelife of men  
 cannot make him a lyar. And albeit the Rom. 3.  
 wicked reiecting and contemning the  
 worde and promise of God by their con-  
 tempt and obstinacie make it, that doth  
 not produce the effect, in shewing the  
 vertue that it would haue to saue them.

if they did beleue it : yet that cannot  
bzing any pzeiudice vnto others that do  
receiue it and obey it : and cannot hin-  
der that they beleeuing and by faith ap-  
pzebending it in their heartes , be not  
quickenèd : no moze then a man that  
would shut his eyes in the daye, and  
would see no light, can hinder him that  
holdeth his eyes open and beholdeth the  
light. For the light and couller are the  
objectes of the eye, the which being open,  
sound, and of a quicke sight, appzeben-  
deth by and by things object vnto it:  
So the promises of God be the objectes  
of Faith, which causeth a man to re-  
ceiue them incontinent, as they are an-  
nounced vnto her, so that the spirite of  
God haue touched and pzepared his  
heart before. For otherwise, if it re-  
maine in his stonie nature, the spiritu-  
all seede which is sowed can take no  
roote at all, noz fructifie no moze then  
the seede that is sowed vppon stonies, oz  
vppon ground that is not tilled. The  
sicke man being resolved then of re-  
mission of all his sinnes, may not doubt  
but that he is in the fauour of God,  
and



and that thereby he must looke for life  
 euermlasting vndoubtedly, and all the  
 blessednes that God hath promised to  
 his childre: for there is nothing that  
 may shutt or debarre vs from it except  
 onely sinne, the which being not im-  
 puted vnto vs, but couered and blotted  
 out cleane, what may nowe hurte vs,  
 or bring vs out of Gods fauour? And  
 if by faith wee be vnited inseparably <sup>Eph. 3.</sup>  
 with him, who is the fountaine of life, <sup>Psa. 16.</sup>  
 and the fulnesse of all good, what can  
 wee desire, but wee shall straight finde  
 in him? What mischiefs or miserie  
 may wee feare being in his fauour?

Nowe being assured that he will con-  
 tinue towarde vs the good will that  
 hee beareth vs for euer, and that there  
 is no creature in the whole worlde  
 that can alter it from vs, as Saint Paul  
 sayeth to the Romanes: I am assured, <sup>Rom. 8.</sup>  
 that neither death, nor life, nor An-  
 gels, nor principalities, nor powers,  
 nor things present, nor things to come,  
 nor heighth, nor depth, nor any other  
 creature shalbe able to seperate vs fro  
 the loue of god, which is in Christ Iesus.

if they did beleue it : yet that cannot bring any pzeiudice vnto others that do receiue it and obey it : and cannot hinder that they beleeuing and by faith apprehending it in their heartes, be not quickened : no more then a man that would shut his eyes in the daye, and would see no light, can hinder him that holdeth his eyes open and beholdeth the light. For the light and couller are the objects of the eye, the which being open, sound, and of a quicke sight, apprehendeth by and by things object vnto it: So the promises of God be the objects of Faith, which causeth a man to receiue them incontinent, as they are announced vnto her, so that the spirite of God haue touched and prepared his heart before. For otherwise, if it remaine in his stonie nature, the spirituall seede which is sown can take no roote at all, nor fructifie no more then the seede that is sown vppon stones, or vppon ground that is not tilled. The sicke man being resolved then of remission of all his sinnes, may not doubt but that he is in the fauour of God,  
and

and that thereby he must looke for life  
 euerlasting vndoubtedly, and all the  
 blessednes that God hath promised to  
 his childe: for there is nothing that  
 may shutt or debarre vs from it except  
 onely sinne, the which being not im-  
 puted vnto vs, but couered and blotted  
 out cleane, what may nowe hurte vs,  
 or bring vs out of Gods fauour? And  
 if by faith wee be vnited inseparably  
 with him, who is the fountaine of life, Eph. 3.  
 and the fulnesse of all good, what can Psal. 16.  
 wee desire, but wee shall straight finde  
 in him? What mischiefs or miserie  
 may wee feare being in his fauour?

Nowe being assured that he will con-  
 tinue towarde vs the good will that  
 hee beareth vs for euer, and that there  
 is no creature in the whole worlde  
 that can alter it from vs, as Saint Paul  
 sayeth to the Romanes: I am assured, Rom. 8.  
 that neither death, nor life, nor An-  
 gels, nor principalities, nor powers,  
 nor things present, nor things to come,  
 nor heighth, nor depth, nor any other  
 creature shalbe able to seperate vs fro  
 the loue of god, which is in Christ Iesus.



And a little aboue this place, saith he:  
 What shall seperate vs from the loue of  
 Christ? shall tribulation, or anguish, or  
 persecution, or famine, or nakednes,  
 or peril, or sworde? Every man then  
 that hath once beene grafted in by faith  
 into the bodie of Christ Jesus, & by con-  
 sequent is the adopted sonne of God, &  
 receined into his grace & into his house,  
 as his childe, departeth not from thence  
 any moze: but even as he is assured of  
 his election by his calling and iustifica-  
 tion, which followed the one the other:  
 so is he also of his glorification which is  
 the conclusion, and as it were the crow-  
 ning of his saluation: for the giftes and  
 calling of God are without repentance.  
 That which the Apostle writeth most  
 evidently to the Romans: Those whom  
 he hath predestinate, he hath also cal-  
 led: and those whome he hath called,  
 he hath also iustified: and those whom  
 he hath iustified, he hath also glori-  
 fied. And although we haue yet many  
 vices and infirmities in vs, and that it  
 chaunce that wee fall grievously some-  
 times, as it happened to David, S. Peter,  
 S. Paul,

S. Paul, and almost to all the Saintes:  
 yea, to the perfectest that ever were:  
 yet there is one point, upon the which  
 we must rest, & be well grounded, wher-  
 by we must comfort our selues greatly,  
 and hold out against all the assaults and  
 temptations of Satan: this is it, that  
 Saint Iohn saith, Who soeuer is borne 1. 10. 3. & 5.  
 of God, sinneth no more, (that is to  
 saye) the sinne vnto death: for the seede  
 of God remaineth in him, that cannot  
 sinne, because he is borne of God. What  
 which hee declareth better in another  
 place. All iniquitie (saith he) is sinne:  
 But there is a sinne which is not vnto  
 death. Wee knowe that whosoever is  
 borne of God sinneth not, but he that is  
 borne of God, standeth vpon his garde,  
 that the tempter touch him not. For by  
 this he giueth vs ynough to vnderstande  
 that faith and the worde of God, which  
 are the soule and the foundation, be ne-  
 uer whollie and altogether plucked vp  
 and banished from the heart of the elect,  
 and therefore they cannot sinne in that  
 sinne that Saint Iohn calleth, so death.  
 For although that faith be sometime as  
 it

it were buried in them, hauing no mo-  
 uing or feeling, no more then a dead  
 thing. Yet it is not altogether extin-  
 guished, no more then fire couered with  
 a few cinders, albeit it shewe not the  
 flame and heate: nor no more dead,  
 than a tree in Winter, when all the  
 sappe is got into the roote, and it bryn-  
 geth forth no blossomes, nor leaues, nor  
 fruite, as though it were not alieue: the  
 sappe neuerthelesse remaineth at the  
 heart hidden within in the roote: and  
 this is the reason why Dauid speaking  
 of the faithfull man sayeth: Though  
 he fall, he shall not be cast off, for the  
 Lorde putteth vnder his hande. And  
 in another place: I will keepe my pro-  
 mise that I haue sworne vnto him, and  
 shewe my fauour vnto him for euer.

And in the foure scoze and nynt  
 Psalme: I saide, Mercie shoulde be  
 set vp for euer: Thy trueth shalt thou  
 establiish in the verie Heauens. I  
 haue made a conenant with my cho-  
 sen, &c.

And in another place more plainely:  
 I will not faile Dauid: his seede shall  
 endure



endure for euer, and his throane shall bee as the Sunne before mee. He shall bee established for euer more as the Moone, and as a faithfull witnesse in Heauen. But if his children forsake my lawe, and walke not in my iudgements: If they breake my statutes, and keepe not my commaundements? Then will I visite their transgressions with the rodde, and their iniquitie with strokes: yet my louing kindnesse will I not take from him, neither will I falsifie my trueth. My couenant will I not breake, nor alter the thing that is gone out of my lippes.

And in the 23 Psalm: Doubtlesse, Psa. 23. kindnesse and mercie shall followe thee all the dayes of thy life: and I shall remaine a long season in the house of the Lorde. And in the thirtieth Psalm: Hee endureth but a Psa. 30. while in his anger: but in his fauour is life. Weeping may abide at eue-ning, but ioye commeth in the morning.

Likewise in the 65 Psalm: Blessed is Psa. 65. he whom thou chooselt, and cauest to come

Psa. 119.

come to thee . Hee shall dwell in thy courtes, and wee shall be satisfied with the pleasures of thine house , euen of thine holic Temple . And last of all, in the 119 Psalme : I pray thee that thy mercies may comfort mee according to thy promise . These and other like places of holic Scriptures must wee alledge vnto the sicke pacient to strengthen his faith, and to arme him on euerie side, for the venomous dartes and arrowes of Sathan, that on what side soeuer he assaile him, he may finde no place vnarmed, where he may wound and hit him . For no doubt the diuell will doe what he can by all the trecherie he can deuise, to shake the foundations of our faith, and so to ouerthrowe vs quite . But to defend and saue our selues , wee must alwayes keepe our selues within our fortresse, and neuer depart from the promises of God, whatsoeuer he alleage to the contrarie . Let vs set before him that which Esaie sayeth : Israell shal be saued in the Lorde with an euerlasting saluation, and we shall not be ashamed or confounded world without ende .

Esa. 45.

Esa. 51.

And

And in another place : The Heauens shall vanish awaie like smooke, and the earth shall waxe olde like a garment, and they that dwell therein shal perish likewise, but my saluation shall be for euer, and my righteousnes shall neuer faile. And lest the great signes that he shewes vs often times of his anger and displeasure should bzeede in our hearts too great a feare, and so we should fall to dispaire of his promises, let vs heare what the Prophet sayth in his 54. Chap<sup>r</sup> Esay. 54. speaking to the Church in the name of God : For a little while haue I forsaken thee, but with great compassion will I gather thee. For a moment in mine anger I hide my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord thy redeemer. For this is vnto mee as the waters of Noah: for as I haue sworne that the waters of Noah should no more ouerflowe the earth, so haue I sworne that I woulde not be angrie with thee, nor rebuke thee. For the mountaines shal remoue, and the hilles shall fall downe, but my  
mercie



mercie shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lorde that hath compassion on thee. To the same purpose God speaketh by Oleeas the Prophet vnto his Church: that he will marrie her vnto himselfe in righteousness, and in iudgement, and in mercie and compassion: shewing thereby that the alliance and covenant that he will conclude with her shall be firme and inuiolable, and that he wil establisth and ground her in himselfe, that is to saye, in his mercie, trueth and Justice, requiring onely that shee would walke byrightly before him, & that in all her wayes shee would followe him in all perfect integritie, keeping her selfe as much as shee can from all counterfaiting and hypocrisie. This must be diligently marked: For the diuell, to make vs afraide, and to make vs doubt of the effect of the promises of God when we are readie to appeare before his iudgement seate are cyted, and our cause readie to be called: If he see that wee stande fast, resting vppon the woorde of his Gospell, wherein he doeth offer

offer vnto vs his grace, he wil grant vs, that al that God saith is true, and likewise that he offereth vs freely his grace, and life euermlasting by his promise: but forsooth, that he cannot performe that which hee hath promised by reason of our indignity. For that we hauing so oft offended him, since we haue bene lightened and regenerate by the knowledge of his truth, & had so much fauour at his hands, besides, as to be receiued into his family, and to bee adopted his childre. Wh our own ingratitude we haue made our selues incapable of his benefits, and vnworthy to haue the promises performed that he hath made vnto vs. Wherevpon to repulse this temptation, which is the greatest of all, and more dangerous then any, wherewith we may be assailed. We must first note, that as the good will and pleasure of God hath bin the first mo-tye to stirre him vp to make this alliance and couenant with vs, and to offer vs freely by the promise of saluation, by the which he declareth himselfe to bee our God, and receiveth vs to bee his people: as also his grace is the onely means to induce him to performe it towards vs. And this was the

cause



Rom. 6.

cause why Sainct Paul said: that the reward of sinne is death, but the gifte of God which is his grace is eternall life. Whercas if he should haue drawen an argument directly from the Countreyes, mee thinketh he should haue sayd, that as life is the reward of our righteousness, so death is the guerdon of our sinnes. But to giue vs to vnderstand, that life which is the effecte of the promise, is as well giuen to vs gratis, as the promises which doth offer it to vs, he hath attributed it wholly to y grace of God, making no mention of our works or vertues. This is confirmed by the 4. to the Romanes, and in 32. Psalme, where Dauid declareth that the blessednes of mā consisteth in this, that God alloweth his righteousness without works saying: Happy are they whose iniquities are forgiven, and whose sinnes are couered. Happy is the man vnto whom the lord shall impute no sinne. Seeing then that the life and blessednes that God doth offer vs by his promises, are not graunted vnto vs in lieu and fauour of any merits or vertue, that is in man. But by the only grace of God, it followeth then, that as the price  
and



and dignity of our works cannot purchase  
 vs life everlasting, so also our unworthi-  
 nes cannot hinder vs from attayning to  
 the same. For it is the more gift of God,  
 which he bestoweth vpon whom it plea-  
 seth him, according to his mercy, and not  
 according to the merit of our righteousness  
 which are not only vnperfect, but also pol-  
 luted with much uncleannes, because that  
 our harts from whence they proceede, can-  
 not be so well cleansed in this world, but  
 still there doth remaine some staines and  
 corruption, whereby they are defiled.  
 Which is the cause that the prophet pray-  
 eth to God so feruently, that he would not  
 enter into iudgment with him. Saing:  
 Enter not into iugement with thy ser-  
 uant, for in thy sight shall none that li- Psal. 143.  
 ueth be iustified. And also wher he saith:  
 If thou O Lord straitly markest iniqui- Psal. 130.  
 ties, O Lord who shalbe able to stand?  
 And that Sainct Augustine in his confes-  
 sions, hath this excellent and memorabile  
 sentence: Our righteousness shalbe cur-  
 sed, if it be examined and iudged with-  
 out his mercy. But neuertheles that can  
 not let vs, why God should not giue life

everlasting, as he hath promised vs. So  
 that we acknowledg, feele and confesse our  
 owne vnworthines. For nothing can make  
 vs more capable (and if it may be said also)  
 more worthy of the fauours and blessings  
 of God, then the knowledge and feeling,  
 that we haue in our selues to be altogether  
 vnworthy. What worthines might the  
 Thiefe haue that hung vppon the Crosse  
 hard by our Saviour Iesus Christe, who  
 had continued in his theening and wicked-  
 nes, till the last houre of his life, neuer ac-  
 knowledging his Saviour Iesus Christ,  
 til the very houre that he should render vp  
 the Ghost. And yet he had no sooner opened  
 his mouth to confesse himself sincerely, and  
 to aske mercy and pardon of Iesus christ,  
 but he heard by and by, this day shalt thou  
 be with me in paradise. What worthines  
 might the poore Publican haue, who for  
 the great shame and horrour that he had  
 of all his life before past, durst not lift vppe  
 his eies to heauen, neuertheles, as soon as  
 he began to confesse the pitiful and misera-  
 ble estate wherin he was, and prayed God  
 to haue compassion vppon him, all his sins  
 were pardoned him, and he went iustified  
 and

Luke. 27.

Luke. 16.

and righteous home to his olone houle:  
**W**hat worthines, I pray you, was found  
 in Sainct Paul at Damascus, when tran- Act. 9.  
 sported with a rage and fury to giue infor-  
 mation according to his Commission, that  
 he had obtayned of the high Priest, for all  
 them that confessed the name of Iesus, to  
 bring them bound and manacled to Jeru-  
 salem, there to endict them and to con-  
 demn them to death: and yet for al that he  
 was so horrible a blasphemmer and persecu-  
 tor of Iesus Christ and of his Church, and  
 therefore not onely vnworthy to be num-  
 bred amongst his Apostles (as he himselte  
 confesseth) but also amongst his sheepe.  
 God forgetting in a moment all the iniu-  
 ries that he had done vnto him, and vnto  
 his Church, made him a speciall instru-  
 ment, and a chosen trumpet amongst all  
 his companions to publishe his Gospell  
 throughout al the world. Who would say  
 that he had any respect vnto the merit and  
 worthines of his gesses and actions, when  
 he did aduance him to so great honoure.  
 Louing him as much or more then hee did  
 any of his fellowes: Seeing that hee him-  
 selfe doth so highly commend the grace of



God, to the which he doth attribute what good thing soeuer he did either thinke, or sprake or doe in all his life. It is then the onely grace of God which is the foundation and meane of life cuerlasting, that wee hope for: as it is also of the righteousness and holines of life, by the which we attayn vnto it. This Iesus christ did teach, when speaking of his sheepe hee saith: that they heare his voice, and follow him, and p<sup>r</sup>t for all that hee giueth them eternall life. Signifying thereby, that it is freely geuen them, and of a pure gift and not in lieue or respect, that they haue heard his voice and followed his traces. This may also be gathered, out of the wordes of Moises, in the 20. of Exodus, where God promisseth to shew mercy vppon thousandes towardees them that loue him and keep his commandments: Whereby we must note, that he doth not promise his seruantes any other recompence for their good deedes, but to shew mercy towardees them and their posterity. And as much may we obserue in the 24. Psalme. Where the Prophet speaking of those, that went vp to the hill of the Lorde, saith, that it shalbe. He that hath

Iohn. 16.

Exod. 20.

hath innocent hands and a pure heart, Psal. 24.  
which hath not lift vppe his mind vnto  
iniquity, nor sworne deceitfully: and a  
litle after he saith: He shal receiue a bles-  
sing from the Lord, and righteousnes  
from the God of his saluation. This is  
the generation of them that seeke him, of  
them that seeke the face of the God of Ja-  
cob: to giue vs to vnderstand that whatso-  
euer we haue done to obey God to washe  
our hearts from all wicked thoughtes and  
affections, and our hands from all wicked  
wozkes, to humble our selues vnder the  
hand of God, and to pzeume nothing of  
our selues nor of our owne vertues, not-  
withstanding al this wee cannot goe vppe  
into the hill of the Lord, but onely by the  
gracious fauour that hee shall shewe vnto  
vs, and by the merciful dealing that it shal  
please him to vse towards vs. And this is  
the best thing to comfort vs withal, and to  
put our hope in full assurance: that it bee  
grounded vppon his mercy & truth, which  
are firme and immutable, and not vppon  
the merites and worthines of our wozkes  
and vertues, which are very vnperfect.  
Now if wee perceiue the sicke man to bee  
fully

fully resolved of the remission of his sins,  
 and that in his mind there remain no feare  
 or conceyte of them, that may trouble his  
 conscience: then must we goe further with  
 him, to strengthen him against the hor-  
 rour and apprehension that hee may haue  
 of death, shewing him by the word of God  
 that it is vanquished and swallowed up by  
 the death of Iesus Christ: who, speaking  
 by the mouth of his Prophet, he saith un-  
 to death. O death I wil be thy death and  
 destruction: For seeing that the sting of  
 death is sinne, and the power of sinne is  
 the lawe, Iesus Christ fulfilling the lawe  
 for vs, hath by that meanes taken awaye  
 the sting of death. So that it cannot hurt  
 vs any more, and hath overcome and van-  
 quished the power of sinne, so that it can-  
 not condemne vs no more. And althoughe  
 it be a certain decree and ordinance of god,  
 that all men shall die, and that comminge  
 from dust, they shall returne to dust: ne-  
 uerthelesse to speake properly, the sepera-  
 tion of the body and the soule in the faith-  
 full, ought not to be called death: So Ie-  
 sus Christ, speaking to his disciples of La-  
 zarus, who was dead, said, that he slepte.

This

Osce. 13.

1. Cor. 13.



This phrase of speech is very vsuall in the  
 old Testament, to signifie the death of the  
 Fathers. Saint Paul vseth it likewise wri-  
 ting to the Corinthians and Thessaloni-  
 ans, of those that should depart this life be-  
 fore the day of the resurrection, whom hee  
 calleth sleeping. But hee giueth it a more  
 honorable title in his epistle to the Philip-  
 pians, where he calleth it a dislodging or  
 departing of the Soule from the Bodie.  
 Which agreeth well with the wordes of  
 Iesus Christ, who aduertising his Disci-  
 ples, of his death that was at hande, tolde  
 them that the houre drew neare, in the  
 which he should passe out of this worlde to  
 God his father, calling the death of his bo-  
 dy, but a passage, by the which we goe out  
 of this vale of misery, to enter into posses-  
 sion of Paradise: that is to say: of a place  
 of assured tranquillity and rest, and full of  
 all delight & pleasure. The ancient Greeks  
 called death Thanaton: which is as much  
 to say: *απο εις τον θεον*: in english thus: From  
 hence to God: or *τε εις τον ετελευτην*: which  
 signifieth consecration, as one should say:  
 a solemne Ceremony, by the which, the  
 faithfull are wholly dedicated vnto God,  
 neuer

Iohn. 11.

1. Cor. 15.

1. Thes. 4.

Phil. 1.

Iohn. 13.

Math. 20.

neuer after ward to do any thing, but sing  
 praise to him and sanctifie his holy name.  
 And also our Saviour hath also called it  
 baptisme, for that by death we passe as it  
 were through a gate, and as it were ouer  
 a water, to goe to a place of rest and plea-  
 sure, whether we purpole to goe. And if  
 the body which the Greekes call *Σωμα*, to  
 shew that it is as it were the graue and  
 sepulchre of the soule, which they call with  
 a name very neare vnto the other, called  
*Σψμα*, wherein it seemeth in this life the  
 soule is buried, when it pleaseth God to  
 fetch it from thence, it is not, as though he  
 should make it come forth of the graue and  
 raise it vp againe: What is the occasion  
 then that men may haue to fflye from this  
 corporall death, and to haue it in such hor-  
 ror? Seeing that seperating the soule fro  
 the body, setteth the soul out of prison, and  
 sendeth it to enjoy liberty in heauen, there  
 to be made much of in the bosome of Je-  
 sus christ, and to inioy with him and with  
 all the happy soules, the eternall comforts  
 promised and reserued for the elect people  
 of God: The body on the other side liethe  
 in the earth, as in a bed, there to sleepe and  
 take

take his rest at his ease, being neuer wake  
or troubled in his sleepe, neither by feares  
full dreames nor cares, nor feares, nor  
cries, nor less, or any thing els that maye  
disquiet the same, sleeping there til the day  
of the resurrection, when it shalbe waked 2. Cor. 15:  
by the sound of Gods Trumpet, and knit  
again to the Soule, hauing left behind in  
the earth his mortality, dishonour, and  
weakenesse, hauing put on his robes of  
glory, power, immortality and corruption.  
Whereby we may see, that it is without  
curse, that men feare so much this corpo-  
rall death: the which doth but seporate for  
a time the soule from the body, for y great  
profite of the one and of the other. For the  
body is by this meanes out of all daunger,  
not onely of sinne, and of the miseries that  
waite thereupon, but also of all tempta-  
tion, remaining and resting in the earth,  
in certaine hope of the resurrection, and of  
the life everlasting. And although it seeme  
to be altogether depriued of life lyinge in  
the earth, because that the soule being de-  
parted from it, leaueth it without any mo-  
uing or feeling, and it putrifieth and goeth  
into earth, yet being alwaies accompani-  
ed with



ed with the spirit and infinit power of God which quickeneth all things, it is not altogether void of life as Saint Paul saith: If the spirite of him which raised Iesus Christ vp from the dead, dwell within you. He also which hath raised him vp, shal also quicken your mortal bodies, because of his spirit which dwelleth in you. This is the reason, why in another place, drawing out vnto vs the portrature of the resurrection of our bodies to come, he byings in an example of the seede, which is cast into the earth, the which hath life in it, although being in the Barner, it seemeth to haue none, and holding it in our hands wee cannot iudge, but that it is a thinge dead and without life. Yet when it is cast into the earth, where a man would think the life, if it had any, would be smothered and taken away, it sholues it selfe and growes, as it were, from the rottennesse from whence wee see the eare commeth, which nourisheth and growes after wards, shewing plainly by euident tokens the life that was hidde in it before it was cast in the earth. So God in the holy scripture calleth himself the God of Abraham,  
long

long time after Abrahams death, and saith that he is not the God of the dead, but of the living. Then it followeth, that not onely the soule of Abraham, which he redeemed by the death of his Sonne, is yet living, since it hath been seperated from the Body: but that the body which is partaker of the same redemption, which is knit and incorporate to Jesus Christ to be one of his members, and hath bene consecrated and sanctified unto God, that he may dwell therein as in his holy Temple, is not clean without life, although it be putrified in the bowels of the earth. For so much as it is alwaies accompanied with the grace of God, and iointly with the soule comprised in the everlasting covenant, that hee hath made with his people, which covenant is a fountaine and vaine of life, not onely to the soules, but also the bodies of al the faithful. And if as Saint Iohn saith, they bee most happy and blessed which die in the Lord, and that no blessednes can be without life: we must needes conclude the one of these two things: either that no blessednes can come to the body, or els if it may come, that the body is not deprived and void

1. Cor. 3.

Apoc. 14.



void of all life lying in the earth. For al-  
 though it be putrified and haue no signe of  
 life in it at all, yet retayneth it in it selfe,  
 as it were a seede and stack which shal ap-  
 peare at the day of the resurrection, when  
 the spirite of God pouring out his infinite  
 vertue on our bodies, shal raise them vppe  
 againe, and shal make them shine with  
 the glory and brightnes that hee hath pro-  
 mised his elect. And euen as in an egge,  
 there is a chicken, and a certain life which  
 is evidently perceiued, when the hen hath  
 heated and hatched it by her heate: so im-  
 mortality and life everlasting, whereof  
 both our soules and bodies are called to bee  
 partakers, from the time that we haue re-  
 ceiued the Gospell of Christ (which is a  
 worde of life and a seede incorruptible) shal  
 shut vp till the last day by the power of  
 our God, which shal then make vs newe  
 againe, as hee shal doe the Heauens, the  
 earth and all other creatures, which then  
 shal fully be deliuered from the bondage of  
 corruption. Whereof we are also assu-  
 red by the baptisme that is giuen vs in the  
 name of the Father, of the Sonne, and of  
 the holy Ghost. For the water which  
 hath

2. Pet. 3.

Rom. 8.



hath bene poured vpon our bodies, whiche the Scripture calleth the lauer of Regeneration, is not onely to assure vs, that our soules are washt and purged cleane by the bloud of Iesus Christ, for the remission of our finnes, but also our bodies, And that being both together couered and clad with the righteousness and innocency of the son of God, and besides sanctified by his holpe Spirite, they are by and by put in possession of life everlasting, and alt ogether made free and deliuered fro the slavery of death, which hath no power, as we said, but onely where sinne raigneth, which is the onely cause of death. The holy Supper of our Lord in the which taking by faith breade and wine, which are giuen vnto vs by the handes of the minister, we are receiued to the partaking of the flesh and bloud of Iesus Christ, and so vnited and incorporate with him, that for euer (as Saint Iohn saith) he dweleth in vs and we in him, doth it not assure vs also that being inseperably ioyned with the life, and with him that is cause of life, wee can neither die either in soule or body, by reason of this vniõ which is common both to soule and body: **The death**

Iohn, 6.

death of the body ought not to seeme so horrible, and hideous, as it doth vnto others, who are frighted as little children with a maske or false vizard. For if the mother should come to her childe with a monstrous and ugly face to be seene, he would be afraid and runne away from her, crying: but so soone as shee should haue plucked off her false vizard, he would runne vnto her and kisse and embrace her. So muste wee doe, to bee deliuered from feare and frightening of death, wherewith we are naturally faised, wee must plucke off her maske and vizard, and must beholde it with that forme and face that Christ our Saviour did, when he ouercam death. For euē as by his Crosse he hath discharged vs of the curse vnder the which we were, and hath turned the curse into a blessing: So by his death hath he not onelie mortified, but also quickened our death, so that now it is become an hauen of health, and a doore to enter into the kingdome of heauen, and to take possession of that blessed life, which God hath promised to his elect children. That which doth cause vs to feare, is that wee doe behold it, in the mirrour of the lawe

place, where it doth shew it selfe unto vs  
under a most terrible shape to beholde, and  
like a Sergeant armed with the anger of  
God, and with all the threats and curses  
set downe in the law against those that do  
transgresse the same, who cometh to ex-  
ecute his office and to cite vs to appeare  
presently before the iudgement seate, and  
to heare the sentence of the last and sove-  
raigne Judge, by whom we are sent unto  
everlasting fire, without any hope of com-  
fort, or ever to haue any other company,  
but with Devils to tormente us. Which  
imagination if it come in our mind when  
we are ready to die, it cannot bee, but we  
shall take such a conceite and apprehensi-  
on, that shalbe enough to overthrowe vs  
cleane, and cast vs downe into the pit and  
gulf of desperation, if it should continue  
long with us. But to get it away, wee  
must do as they who haue their eyes daze-  
led by looking too long of one couler, that  
is twinkling and glimmering. To gette  
their sight again, they must cast their eyes  
vpon some other couler that is more  
liuely for the recreation. So when we fee-  
le our selves brought into so dangerous a



Act. 2.

case, by reason of the feare and apprehension that the lawe causeth vs to haue of death, we must behold her face in the mirror of the Gospell, where Iesus Christe setteth it downe to be moze sweete, well sauored, and most auailable, where as Moses in his lawe had made it most ugly and horrible to beholde: It hath nowe neuer a string to prick vs, neither any cordes, chains or bands to keep vs vnder her iurisdiction: For Iesus Christ being risen from the dead hath broken them, as Sampson by a marueilous strength did breake (as man would breake a threabe) the great cordes and cables wherewith the Philistines thought they had bound him so sure, and so manieled him, that they thoughte hee would neuer haue escaped their handes. Yet they were deceiued, for when they came vpon him with great fury and violence, then they perceiued hee broke them all a sunder as easily, as a ma should break a litle string halfe burned a two. So death thought when she had made Iesus Christ to die, shee had overcome all, and subdued all things vnder her power, and that shee had sette her Empire in so sure estate, so that

that it could neuer decay: yet shee founde  
her self vanquished and throne vnder feet,  
that shee shall neuer bee able to rise a-  
gaine.

For so writeth the Apostle to the Corin-  
thians, that death hath bene swallowed  
vp in victory, that is meant of that which  
shee thought to haue gotten, when shee  
made Iesus Christ to die. Death then is  
not to be feared, for these reasons that we  
haue already alleadged, but rather to bee  
desired for some that I wil alleadge hear  
after. For first it setteth our soules at  
liberty, and maketh them free from tor-  
ments, anguishes, feares, desperations,  
cares, conetroushes and other lustes,  
whereby they are cruelly tortured, meane  
while they are perned in this loathsome  
prison of our vicious, mortall and corrup-  
tible bodies. It deliueroth likewise our  
bodies from innumerable dangers, wher-  
unto they are opposed as well on sea as  
land, as in any other place wheresoeuer  
they conuerse. From many kindes of sick-  
nesses and sores, which doe vndermine  
and bringe vs to our ende, with intol-  
erable paine and griefe. Likewise

1. Cor. 15.



from necessity and paine of working and labouring, into the which we are subiect, by reason of sinne, and lastly from a great care, that we haue continually, to get and seeke out all meanes to nourish, cloth, get vs abiding places, and al other things that are needefull to maintaine this miserable life. But al this is nothing in respect of the good it doth vs, putting vs out of al danger of sinning any more, and of being tempted of the diuell, of the world and of our owne proper lustes and concupiscences, which neuer cease to stirre vs vp to doe euill, and prouoke vs every houre to offend God, and so to procure vppon our selues al the curses that be threatned in his law to all those that transgres and disobey them.

**1. Col. 12.** With what zeale and vehemency? with what sighes and groanes did the Apostle aske and beseech of God to deliuer him fro the body of sinne. From this angel of Satan which did buffet him: And after this long and lamentable complainte that hee made of the law, which he saw in his members contrary to the law of his understanding, which made him captiue to the law of sinne, which was in his members, at the

**1. Col. 12.**

**Rom. 7.**



The conclusion of his discourse, what a loud  
 cry he made from the bottome of his hart:  
 Alas, wretched man that I am who shall  
 deliuer me from this body of sinne? See  
 then what piteous mone this holy perso-  
 nage made to see in himselfe the tyranny of  
 sinne, and to see himselfe so forced and con-  
 strained to doe that euil which he detested,  
 and to leaue undone the good which he de-  
 sired and coueted to doe with all his heart:  
 O most happy death the which doth bring  
 vs out of so cruell and irksome slavery:  
 who will then consider what a misery it is  
 to liue in the midst of the Church amongst  
 the barbarous people, and such as the A-  
 postle did prophesie shoulde come in these  
 latter daies, that is to say: men that shoulde  
 loue themselves, auaricious persons, ban-  
 ters, proud, backebiter, disobediente to  
 father and mother, ingratefull persons,  
 despisers of God, without any natural af-  
 fection, false accusers, inmodest, cruell, ha-  
 ting those y<sup>e</sup> are good, traitterous, rash am-  
 bitious, louers of wordly pleasures, rather  
 then of God, hauing but an apparance of  
 godlines, but obseruing no forme thereof.  
 And on the other side to be inuironed and  
 compassed

2, Tim. 3.

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compassed in round with the professed and mortall enemies of the Gospel, and of Iesus Christ, and of his Church, which made dogs and wolues, which made men, which care neither for God or his grace, curious persons, ouer hasty, outragious, prophane, blasphemers, hauing neither faith, law, feare, or conscience to repressse there malice and malignity. Who shall but regard what a trouble and vexation it is, to liue in this wicked & peruerse world, and be forced to see so many abhominable impietie and sacriledges committed, and to heare so many execrable and horrible blasphemies, that they spit out without any feare or shame against Heauen, against the throne and maiesty of God: shall he not lament his life so long in this world: and say with the Prophet Dauid: Woe is me that I remaine in messhech, and dwell in the tents of Kedar: my soule hath too long dwelt with them that hate peace. I seeke peace and when I speake thereof they are benie towarre.

Psal. 120.

1.Kings.16

Why seeing the people of Israell had forsaken **G D D**, and had giuen themselves

selues ouer to Idolatry, and perceiuing the  
strange cruelties on the other side that A-  
chab and Jezabell did vse against the Pro-  
phets and seruants of God, being a weary  
of his life, got him into the desart vnder a  
Juniper tree, and ther he prayed vnto god,  
that hee would take him out of this life,  
that he might not behold any longer that  
he did then behold and see: so also is it not  
possible for a man, be he neuer so stronge  
harted, seeing the disorder and confusion  
that raignes now a daies in the world, and  
how euery where (except in very few pla-  
ces) Piety and Justice are altogether o-  
uerthrowne, faith and the feare of God,  
vertue and verity are clean banished from  
the company of most men, but he shal fee-  
le in his heart strange pangs and passions of  
sorrow, and that to turne away his eies  
from such pitifull sightes hee shall desire  
with all his heart, that his soule mighte  
dislodge quickly from this earthly Ta-  
bernacle, to take vpp and haue a newe  
dwelling place in Heauen, where wee  
haue a permanent Cittie, and an habi-  
tation well fenced and fortified againste



Psal. 121.

all dangers, and that then shalbe fully accomplished that which the Prophet saith: The Lorde shall preserve thee from all euill, he shal keepe thy soule. The Lord shall preserve thy going out and thy comming in from henceforth and for euer. And besides, this will greatly increase our desire, for that dislodging from this world, we shalbe suddenly transported vp into Heauen, where we shall see God face to face, and Iesus Christ in his glory: by which sight the Angells of heauen, and all blessed Spirites are so ravisht, that they desire and seeke none other thinge at all for their contentment and pleasure, as saith the Prophet. In thy presence is the fulnes of ioy, & at thy right hand there is pleasure for euermore. The Queen of Saba hauing seene Salomon and heard his great wisdom by the answers that he made to all questions that shee demanded, hauing moreouer considered and remarked the order and pomp of his Court: being as one ravisht and in an ekstasis shee began to cry: O how happy are the seruants of thy house, that may behold thy face euery day, and vnderstand thy profound

Psal. 16.

1. Sam. 10.

sound wisdom, that cometh from the  
lippes: How much more happy then they  
shall we be then, seeing fully the glorious  
face of our God: all the diuine treasures of  
his heavenly wisdom being opened into  
vs. If Moyses thought himselfe happy and  
was accounted one of the greatest Pro-  
phets of the world, because he had seene on-  
ly the hinder part of God, what shall we  
be when we shall see him face to face, as he  
is in all his glory? Many kings and pro-  
phets in the time of our Fathers, haue  
greatly desired the coming of Iesus  
Christ, and would haue thought them-  
selues most happy, if they had seene God  
manifestly in the flesh as Saint Iohn Bap-  
tist, Simeon, & the Apostle did, how hap-  
py then may we thinke our selues at this  
present day, when by our death wee haue  
this prerogative to se him in his glory and  
maiesty, clothed with his royall robe, sit-  
ting at the right hand of God his Father,  
hauing auctority and power in heauen and  
earth, to gouerne and dispose all things ac-  
cording to his good pleasure, treading up-  
pon all his enemies, as vpon a footstole  
vnder his seete: When hee transfigured  
himselfe

himselfe in the mountaine, Peter, Iohn,  
 and James, seeing but a little beame of  
 his glorie, were so sodderly raiſhed in  
 theſelues, that forgetting all other things,  
 they deſired for all felicitie, but that they  
 might continue ſtill in that ioy and plea-  
 ſure, wherein they were at that houre.  
 Now let vs thinke if neuer ſo little taſte of  
 the life to come, hath bene able ſo to ra-  
 iſh theſe three Diſciples, how ſhall it be  
 with vs, when according to the good hope  
 that we haue, we ſhall haue the whole  
 precious ſtone and drinke our fill in this  
 ſtreame or rather in this Sea of pleaſure  
 and al perfect contentment. When this  
 everlaſting ioy whereof the Apoſtle ſpea-  
 keth, ſhalbe poured vpon our heads. And  
 this ioy ſhalbe doubled, when with Jeſus  
 Chriſt we ſhall ſee this noble and glorious  
 company of Angels, Archangels, domi-  
 nions, powers, patriarches, prophetes,  
 apoſtles, martirs, and generally all the  
 triumphant Church of the bleſſed ſoules,  
 which doe nothing but ſing inceſſantly, the  
 prailes of God: crying: Holy, Holy, Holy  
 Lord God Almighty, who waſt, art, and  
 art to come for ever. Likwiſe to him that  
 ſitteth



sitteth on the throne, and to the Lambe, be  
 honour, praise, glory and power for ever &  
 ever. It was merueilous pleasant in olde  
 time to beholde the solenne meeting of all  
 the Tribes of all the people of Israell in 2. Sam. 23.  
 Jerusalem, when Salomou hauing fini-  
 shed the Temple, did dedicate it with an  
 infinite number of burnt offerings and o-  
 ther sacrifices, with sweete perfume and  
 incence, with prayers and thanksgiving,  
 and such mirth and melody of al the people  
 that the like was neuer seene nor heard off  
 before. There was likewise two other  
 notable assemblies in Ierusalē, which are 1. Sam. 8.  
2. Chro. 30.  
 very famous in holy Scripture, the one in  
 the raigne of Ezechias: the other in the  
 raign of Iosias: when these two good prin-  
 ces moued with a zeale of godlines and the  
 seruice of God, that before had bene pitti-  
 fully corrupted by the idolatry and impiety  
 of their predecessors, with an herotical and  
 magnanimous hart, undertook to purge &  
 holy land, of al filthy & stinking abhominat-  
 ions, wherwith both the bodies & soules of  
 diuers were infected, taking clean away &  
 selues & Idols of al the county of Iudaa,  
 and abolishing cleane all the false seruices  
 that

that their hypocritical fathers had intended and established against or cleane beside the worde and ordinance of God, hauing no warrant for it at all. And to renew the covenant of God, which was almost forgotten, and cleane defaced out of the peoples heart, assembled all the inhabitants of the Countrey, with whom after the law was read publikely, they solemnised the Easter with great solemnity, then euer was seene or heard of before. And who was he amongst that company think ye, that seeing such an assembly gathered together for so good an end, whose heart did not leape in his belly for ioy, seeing God present in the midst of his holy people, hearing the agreement that was renewed betwene the parties, and the solemn promises and protestations, first that **G O D** made respectiue to his people, assuring them of his fauour for euer, and then that his people made vnto him, promising him neuer to goe from him, but to keep his covenant for euer, and neuer change his true seruice euer hereafter honoring him only, and sanctifying his holy name. And sure such assemblies of **g** militant church, wherof  
 some

some steps we have seen in this latter age,  
 if Antichrist and his adherents did not dis-  
 turbe them would bee an excellent thing,  
 and most to be desired of all earthly trea-  
 sure: as the Prophet saith. O Lord I have  
 loued the habitation of thyne house &  
 the place where thine honor dwelleth.  
 And also here he saith: As the heart brai-  
 eth for the riuers of waters, so panteth  
 my soule after thee O God: my soule  
 thirsteth for God, euen for the liuinge  
 God, when shall I come and appeare  
 before the presence of God? And in  
 the 92. Psalm: It is a good thing to praise  
 the Lord, and to sing to thy name O  
 most highest: To declare thy louinge  
 kindnesse in the morning, & thy truth  
 in the night. These places and infinit o-  
 ther doe shew sufficiently what accounte  
 we ought to haue of holy assembles, which  
 he did prefer before all worldly pleasures.  
 And to say the truth, euery man which  
 knoweth and seeth in himselfe, what is  
 the lone, bounty, sweetenes, mercy, good-  
 nes, wisdom, faithfulness, patience, truth,  
 power greatnes, maiesty, iustice, liberali-  
 ty, and other soueraigne and infinite ver-  
 tues

Psal. 26.

Psal. 42.

Psal. 92.



fues of God, can neuer content himselfe  
 sufficiently to thinke vpon them, to declare  
 them to others, to admire and adore them,  
 and to unite not onely the angels and all  
 the holy company of Heauen, but also all  
 the elements, al liuing creatures, al plants  
 yea all creatures without life to magnifie  
 his holy name, and to bee filled with ioye,  
 when he shall heare it exalted, and glorifi-  
 ed. Albeit the prailes and thankesgiuing  
 that men yet liuing doe sing vnto the Ma-  
 iesty of God, cannot be so holy, or wel di-  
 rected, but they want somewhat: for be-  
 ing alwaies imperfect, as we are, vnto  
 what degree of faith and charity soeuer we  
 haue attained: and hauing besides this flesh  
 with vs which doth fight continuallye a-  
 gainst the spirite, and keepeth it in brydle,  
 and pulleth it backe when it would lifte it  
 selfe vp vnto God, it is impossible that we  
 should heare the word of God with such  
 zeale & attentiuenes, as we ought, neither  
 that we should make our confessions, prai-  
 ers and thankesgiuing, with such humilitie  
 and affection as is required of vs. Yet  
 when we heare in the midst of the assem-  
 bly, the Psalmes and spirituall songs re-  
 sound

Sound from the mouths of the faithfull, although they be but weak, fraile, poore and miserable sinners, we reioice and are ranshed with the ioy that we fele inwardly in our hearts. What may we then thinke of the pleasure and ioy that we hope to receaue in Heauen, when our soules being departed out of our bodies and ascended thither, shall heare the swete musicke and harmony of Angels, and other blessed spirites, singing together the praises of God, with so melodious a tune, that the contentment and pleasure that they shal take thereby, shal make them in an instant forget not onely all other displeasure, but also all other pleasure that ever they felt? As a pale of water being cast into the sea, is by and by no more perceined, and as the brightnes of the starres appeares no more as soon as the Sonne becometh to shine, and to cast his glorious beames over the face of the earth. Whereouer when we die in the faith of our Lord Iesus Christ, at that very instant we are blessed and moste happy, that is to say: wee haue no more thoughts and desires, but such as are pure and holy, and at the very houre of death haue

haue their full periode. Which is no small  
 felicity, for we haue the flesh no more con-  
 trary to our spirite, our appetites no more  
 rebelling against reason, nor the lawe of  
 our members no more repugning the law  
 of God: but all tumultes and troubles be-  
 ing allwaged in our hearts, wee haue a  
 soule spirituall, calme, peaceable, liuing to  
 God altogether, which doth alwaies cleau  
 so fast vnto him, that it can no more by a-  
 ny temptation, or any other wayes bee  
 withdrawen from his loue, or his seruice,  
 nor from beholding of his face. As there  
 any thing more pleasant to behold then a  
 City gouerned with good pollicy, where al  
 the Citizens and inhabitants are so louing  
 one to another, firmly ioyned together  
 with an unfaigned bond of amity, which  
 committeth no wranglings, strifes, de-  
 bates, quarrels, partialities, diuisions,  
 tumults or seditions to arise amongst the,  
 they doe hold so together, and liue all in a  
 miabie loue and concord. As there likewise  
 any thing more to be desired, then to see a  
 family well ordered, where the father and  
 mother, the children, & seruants, do liue to-  
 gether in the feare and obedience of God,  
 and



and doe containe themselves within their  
dutie, and doe not let slip or go beyonde in  
anie thing, the rule & measure that God  
hath set downe in his lawe: Saint Paul  
in many places doth tel vs of the wonder-  
full harmonie, which is betwene the me-  
bers of mans bodie, of their mutuall com-  
munication, faculties & powers, not one  
enuying the dignitie of another, or despi-  
sing his companion for his basenes: by  
this comparison teaching the Church,  
what fraternitie & iust proportion ought  
to be betwene the members thereof, for  
the health & preservation of every mem-  
ber in particular, and of the whole bodie  
in generall. What goodlier sight is there,  
then this to be seene amongst men: And  
what better melodie can there be, then a  
Lute well tuned, and well touched: But  
what heavenly harmonie is there in the  
soule, when it agréeth so well in all her  
powers, that our vnderstanding thinketh  
on nothing more then on God, & our will  
loueth, desireth, and aspireth to nothing,  
but to him: our memorie hath nothing to  
remember but him, for so is it with her,  
when hauing lefte this bodie, she is recei-

*Rom. 12**1. Cor. 12.*

1. Cor. 15

ned into Paradise. For then shee is filled with **G O D**, who is in her. From thence forwarde all things (as the Apostle saith) that is to saie, all her thoughtes, all her loie and desire, all her cogitation, to bee bzeefe, all her good, all that euer shee hath, all her wishing and contentation is fixed in **G O D**. Seeing then that by death wee doe atchiene so greate a benefite, that in all this life in what estate so euer wee bee, wee cannot finde the like: for there is living in this miserable worlde neither King nor Caesar, noble man of marke, or marchant, lawyer or labourer, who complaineth not of his estate often, and hath iust occasion so to doe, when his affayres fall out contrarie to his desire, hope, and expectation: are not wee then greatly beholding to death, that in the twinkling of an eie, doth giue vs the fruition of the soueraigne felicitie, which doth consist in the perfect tranquillitie of our soules, and in the full satisfaction of all our desires. The which vaine men seeke in vaine to haue in this life in the transitorie trashe and treasure of this present world.

There

There is yet one thing more which  
 should make vs embrace death willingly,  
 when our houre is come: which is, that  
 it doth set vs in possession of all the goods,  
 that Iesus Christ hath purchased for vs.  
 For while we live in this worlde wee are  
 not saued (as the Apostle sayth) but by  
 hope onely. But when by death wee de-  
 parte from hence, then wee enjoy lyfe e-  
 uerlasting, and that pleasure which is so  
 greate, that neyther eye, eare, understan-  
 ding, or heart of man may conceive or  
 appzehende the greatnesse thereof. It  
 was a ioyfull thing I thinke, for the  
 people of Israel, after they: long and  
 irkesome flauerie wherein they were  
 detayned in Egypt, after so long way-  
 dering, and many unhappie reencoun-  
 ters, that they had in the deserts of A-  
 rabia for fortie peeres together, when  
 at the last they saue themselves arry-  
 ued at the bankes of Iordaine, and  
 had but to passe ouer the river to enter  
 into the possession of the lande that  
 GOD had promised to their Fathers,  
 which they had so long waited for be-  
 fore.



A young man that hath bene many yeeres warde vnder a rigorous and severe Tutor, who hath mistreated him, and dealt verie hardly with him, keeping him short of those things which were necessary for him, hath he not great cause to reioyce, seeing the date of his wardship to draw out, when he shall haue all his goods at his owne pleasure, and bee at no mans controulment anie more.

The children that descende of anie noble family, that are brought vp vnder the king, or in the house of anie greate Prince or Signiour, to waite vpon them, being brought vp vnder the hand and correction of a sharpe and rust squire, who doth keep them in, with a severe and rigorous discipline: are not they full glad, when they are out of their waiting office, free from the feare and seruilitie wherein they were so long & rigorously detained? The young maidens that haue all their youth bin straitly kept within their fathers and mothers doore, they reioyce greatly when they heare they shall be married, & a great deale more when they are betrothed, but their greatest pleasure and ioy is, when they

they are married and given into the hands  
of an husband, to whom they love and like  
well of. For so they haue their hearts de-  
sire. Wee also that here on earth, by the  
preaching of the Gospel of Iesus Christ,  
and by faith which wee haue fixed in his  
promises: haue as it were betrothed our  
selues vnto him, what cause shall we haue  
to reioyce, when our soules departing from  
our bodies, shall mount vp into the hea-  
uens to espouse him, and there to solemn-  
ize the feastful date of our marriage with  
such ioy and gladnes, as shall neuer haue  
end, and neuer be interrupted or troubled,  
neither by death, disease, or any other ac-  
cident that euer may bechance. When wil  
our spouse comming before vs saie vnto  
vs that which is written in the Canticles:  
Come hether, my sweete one, en-  
ter into the closet of thy loue. The  
winter is passed, so are also the raine,  
the snow, the haile, the cold and frost,  
and all the sharpe and bitter season  
which thou hast bene faine to endure  
hetherto with great paine and sorow.  
And now the spring, into the which  
thou art entered shal endure for euer,

Psal. 126

and the pleasures that shee bringeth  
 with her shall neuer haue anie end:  
 Enter thou my sweet one into the joy  
 and rest of the London. When shall bee  
 fulfilled the saying of the Prophet. They  
 that sowe in teares shall reape in ioy:  
 They went weeping and caried preci-  
 ous seede, but they shall returne with  
 ioy, and bring their sheues with them:  
 So being out of our wardshippe, and ta-  
 ken from vnder the bande and discipline  
 of our Tutor, wee shall bee set at full li-  
 bertie, and in possession of that inheri-  
 tance that GOD our good Father hath  
 promised vs, and appointed vs, when hee  
 adopted vs for his children, and heires of  
 the inheritance of eternall life, and of the  
 kingdome of heauen; which wee may  
 well hope for whilst wee are heere; but  
 to saie or thinke what it is, it is impos-  
 sible for anie tongue or eloquence, bee it  
 neuer so singular: for the greatnesse  
 thereof farre passeth all humane capa-  
 citie.  
 Man hauing built this fortresse a-  
 gainst the feare that the sicke man may  
 haue of death, wee must also set downe  
 some



some thing agaynst the feare of the de- *Heb. 2*  
 uill, who is Emperour of the kingdome  
 of death. For he is the enemye that giues  
 the last assault, that plants all his artille-  
 rie, and employes all his engins agaynst  
 vs, to make vs peeble. But we being vnder  
 the defence and safegarde of our shep-  
 heard, who is carefull and vigilant to keepe  
 vs, and stronger to defend vs, than this  
 rauening woulfe or furtious lyon can bee *John. 30*  
 to assaile vs, we ought not to feare at all.  
 For who can take vs out of his handes,  
 seeing that hee and his Father (who is  
 greater then all) are but one essence, pow-  
 er, glorie and maiestie: We are then as-  
 sured, that as there is no subtiltie or fetch-  
 that can surprize or goe beyonde his wise-  
 dome: so is there no force sufficient to en-  
 counter with his puissance. Let vs keepe  
 our selues then vnder the shadowe of his  
 wings, and assure our selues that hee will  
 keepe vs safe, that neither the deuills nor  
 anye other creature shall bee able to hurt  
 vs: as the Prophet saith: Who so dwel-  
 leth in the secrect of the most high,  
 shall abide in the shadow of the al-

mightie : I will saie vnto the Lorde, O mine hope and my fortresse. He is my God, in him will I trust. And after that he had named some dangers, by the which he assured the faithful they could neuer bee hurt: in the end he cometh to the devils, the ancient and mortall enemies of mankinde, and speaketh on this wise : Thou shalt walke vpon the Lion & Aspe, the yong Lion and the Dragon shalt thou tread vnder feete. Because thou hast loued me, therefore wil I deliuer thee, I will exalte thee, because thou hast knowen my name, &c. Where we may beholde the victory which he doth promise vs of the deuilles. And the example of the Apostles, vnto whome Christ gaue power ouer deuils, so that they were constrained to acknowledge the power, that hee had giuen the Apostles ouer them, obeying vnto those things that they did command in his name, may put vs in good securitie, that fighting against them, so that we be furnished, with the same weapons that they were, that is to saie, with faith and the word of God, we shall bee sure to haue

Luke. 9

haue the victorie of them, and by the buck-  
 ler of our faith to breake off their fire  
 dartes. Your aduersarie the deuill (saith  
 Saint Peter) walketh as a Lion, roring *1. Pet. 5*  
 round about you, seeking whom hee  
 may deuoure, to whom you must resist  
 being grounded in the faith. And Saint  
 Iohn saith, Ye are strong, and the word *1. Iohn. 2*  
 of God remaineth among you, and ye *Mat. 16*  
 haue overcome the wicked spirit. And  
 Iesus Christ speaking of faith, did hee not  
 promise that the gates of hell, that is to  
 saie, all the counsell, craft, fetches, meanes  
 and power that the deuill is able to deuise  
 and make, are not able to encounter with  
 her, and cannot resist the worde of God.  
 That which we see cleerely appeare in the  
 example of Iesus Christ. For the deuill *Mat. 4*  
 being come to assaile him, and hauing as-  
 saied all meanes possible that he could, to  
 make him fall in distrust of God, he could  
 bring nothing to passe, but lost his labour,  
 for he founde him so well armed on euerie  
 side with the word, that he was gladde to  
 forsake the field, and was glad to be gone  
 with shame leauing him. If wee then be  
 also well armed, we neede not feare, what



2. Cor. 10.

Luk. 11. 5

John. 12.

1. John. 3

Apoc. 12

he can hurt vs, nor stand in doubt but wee shall bee conquerours both of him and of all our other enemies. As Saint Paul sayth, The weapons of our warre are not carnall, but mighty through God to cast downe holdes, casting downe the imaginations, & euerie high thing that is exalted against the knowledge of God. Whosoever then would stand in feare of the deuill, beeing armed with faith and with the worde of G D D, shoulde shewe thereby, that hee knoweth not what is the force of the one or of the other, nor what is the power and might of him who conducteth vs, and knoweth not vnder what standarde wee fight. For hath not our Captaine broken the serpents head? Hath hee not dispossessed the strong man of his fortesse, and taken all his armour from him? Is it not hee that hath cast out the Prince of this worlde, and destroyed all the workes of the deuill? Is it not this grand Captaine Michael, who already hath got the victorie against the Dragon and his Angelles, and hath them in chase, till hee haue defeated and utterly overthrowen them for ever. But  
to

to take better hēde of hīm, we must note  
two speciall pointes of pollicie in hīm,  
whereby hee thinketh to ouer-catch vs,  
if he see vs vertuous, to pisse vs vp with  
a vaine presumption of our selues, of our  
owne workes and vertues. But on the  
contrarie side, if hee see that wee are vici-  
ous, and that in this life we haue bene li-  
centious and dissolute, then will hee laie  
before our eyes as much as possible hee  
can, the grievousnes and enormitie of our  
sinnēs, that he may thrust vs headlong in-  
to a desperation of the grace of G D D.  
These are the two halters, wherewith  
(as Saint Augustine saith) this hang-  
man of mankinde doeth vse to stran-  
gle men. But wee haue already shewed  
how we may auoide these temptations.  
And as for our good workes, we knowe  
that they are al so filthy & imperfect, y<sup>e</sup> we  
can make no more account of them before  
the face of God, then of olde and uncleane  
rags. And againe, y<sup>e</sup> our sins cannot be so  
great, but y<sup>e</sup> mercy of God doth surmount  
them, nor so uncleane, but the righteous-  
nes & blood of Iesus Christ is able to wash  
thē cleane, & make thē as white as snow.

3. John. 2

For finally, so damnable, but in confessing them with humilitie and contrition, God will shew himselfe faithfull to pardon and forgive them every one. It resteth now that we set down some assurance to comfort the sick man against the feare that he may have of y<sup>e</sup> iudgemēt of God. For whē we see our selues cited by sickness to appeare quicklie & personally before his tribunall seate, if we have in vs but the least sparke of grace, we shall call to mind that which is sayd in the holy Scripture: that is to say, that it is an horrible thing to fall into the hands of the living God.

Rom. 8

First, that there is no partialitie or exception of persons, that is to say, no respect into greatnes, dignitie, noblenes, riches, beautie, knowledge, parentage, allyance, to no such matter, which is of account and much regard among men, causing them oftentimes to swarue a little, & go awry in their iudgements from the true rule of iustice, but it is not so in the iudgements of God, which beeing immutable and impassible, can nothing at all alter his will. By reason whereof all his iudgements are measured by the rule, and

promouy



pronounced according to the rigour of the  
lawe. When that all our thoughtes, affec-  
tions, wordes, deedes, and actions, and ge-  
nerally all the course of our life from the  
beginning to the ending is unfolded and  
sifted out thoroughly. That the booke and  
registers are brought forth, wherein are  
noted all the faults that euer we haue co-  
mitted by thought, worde or deede, with  
all their circumstances. Likewise that  
iudgement shall be giuen without mercie:  
and to be short, that no vertue of ours is  
allowed of, nor any righteousness accepted  
that is not pure and perfect in all pointes.  
I saie then, when wee come to set these  
thinges before our eyes, concerning this  
fearefull iudgement, the which we can by  
no meanes auoide or escape. And on the o-  
ther side, whē we come to set these things  
before our eyes, the vice, the corruption,  
and imperfections which are in vs, and the  
infinite number of sins that we haue com-  
mitted against the first and second Ta-  
ble, that is to say, against God and man:  
it must needs be that we remaine greatlie  
astonished and forlozne: considering that  
we haue so many aduersaries and accu-  
sers,

fers, which will not cease to persecute vs  
extreamly, that is to saie, the deuill, the  
lawe, and our owne consciences: which  
produce against vs a thousand & a thou-  
sand informations, seeking to condemne  
vs, considering the qualitie of the crimes  
whereof we are convinced. And these  
things cannot we withstand, nor any wise  
escape the rigor of the iudgement of God,  
but in confessing our debts first, and then  
next to haue recourse to the death of our  
sauiour Jesus Christ to bee forgiven. For  
it is otherwise in the iudgement of God  
then in the iudgement of men: by the  
which a person accused is condemned as  
soone as he hath by mouth confessed him-  
selfe to be guiltie of the offence: but con-  
trariwise the confession of our offences is  
one of the meanes whereby wee obtayne  
remission, and are absolved and iustified  
before God, as saith Saint Iohn. If wee  
confesse our sinnes, God is faithfull &  
iust to pardon them, and to make vs  
cleane from all iniquitie. And Dauid  
sayth: I acknowledged my sinne vnto  
thee, neither hid I mine iniquitie: for  
I thought, I will confesse against my  
selfe

1. Iohn. 1

Psal. 32

selfe mine wickednes vnto the Lord, &  
 thou forgauest the punishment of my  
 sinne. After the confessing and acknow-  
 ledging of our sinnes, wee must haue re-  
 course vnto Iesus Christ the iust, who is  
 our aduocate to God the Father, and the  
 propitiation for our sinnes, and repose  
 our selues wholly vpon him, referring our  
 cause vnto him: for hauing put it into his  
 handes, it cannot choose but goe on our  
 sides. For when wee appeare before the  
 iudgement seate of God, we cannot be co-  
 demned, what accusation or crime so euer  
 be brought and alleged against vs by our  
 aduersaries. He which beleeueth in me  
 saith he, commeth not into iudgement  
 at al. And in another place to comfort his  
 disciples, he exhorteth them to haue an eie  
 to the last iudgement day, & seeing it draw  
 nigh, to lift vp their hands and to reioyce,  
 for that the full and perfect redemption is  
 reserved vnto that daie. And S. Paul con-  
 firmeth the same in his Epistle to y<sup>e</sup> Ro-  
 mans, with a meruailous grace & magni-  
 ficency of speech. Who shal comence any  
 accusation against the elect of God?  
 god is he which iustificeth, who shal the  
 be

Iohn 3.  
 Luk, 21

Rom. 8



be able to condēne? Christ is he which is dead, & who is moreover risē again, who is also at the right hand, and doth make intercession to God for vs. We must thē conclude, that which he saith in y<sup>e</sup> beginning of the Chapter: That there is no condemnation to those that are now in Iesus Christ, that is to say, which walke not according to the flesh, but after the spirit. And that as Iesus Christ their head cannot be saued but with those that are his members: so they cannot bee condemned, but he should also be condemned with them, by reason of the inseparable union which is betweene the head and the members.

Moreover, that Iesus Christ beeing dead for vs, hath suffered the punishment and curse which was due vnto vs, because of our sinnes, and by consequent hath fully satisfied the iustice of God, we need not feare that he will exact of vs anye more the payment of debts the which hee hath forgiven and acquitted vs: for that were to go against the iustice not onely of God, but also of man, to demand to be pardoned debt twice, hauing then yelded our selues wholly

wholly and referred all our matters into the handes of our Souiour Iesus Christ, let vs not feare to bee ouertaken by the iudgement of God, where the Sonne is continually before the face of the Father making intercession for vs, carrying vs vpon his shoulders and in his brest, as the high Priest did in old time carry the names of the twelue Tribes of Israell, to present them before the Lord, although hee entered into the Sanctuary with a plate of gold vpon his forehead, wherein were engrauen these words. The holie one of the Lord. To the ende hee might make them acceptable to the Lord, which was a type of that which Iesus Christ our high and euerlasting Priest after the order of Melchisedech did exhibite and represent in verie deede vpon the Crosse, when offering himselfe in sacrifice for vs to God his Father, he did sanctifie and make vs acceptable vnto God for euer. We must not then feare that being in state of grace as we are, hauing an Aduocate towarde God, in whom he is well pleased, hee can or will condemne vs, when we shall appeare before him in iudgement, and shall

In

be

Rom. 8.  
Hebr. 9.



be clothed in these goodly long garments, whereof is spoken in the Apocalippes, the which are dyed and washed in the bloud of the Lambe, and shall bring iustification with them. When we shall thus haue exhorted the sicke man to take a good heart and not to bee afraide, neither of his sinnes, nor of death, nor of the Diuell, nor of the iudgement of God: if wee see that hee bee loath to leaue the worlde: and that his honours, riches, pleasures, ease, and that hee beareth yet to these earthly and corruptible thinges, doth make him loth to forgo them, and troubleth his minde wonderfully, that it cannot resolve to march merily whether God doth call it. Then first must wee make relation vnto him, that this world is altogether set vpon wickednes, & dzencht in sin: that it shall passe away, & quickly be faded away with all her concupiscences: that it doth not know God at all: that wee are no more children of this worlde: that God hath taken vs cleane out of this world, to the ende we should not be condemned with it: that we cannot loue this world, but we must needs be enemies vnto God.

1. Ioh. 5. 2.

1. Cor. 1. 1.



God. That the Diuell is the Prince of this world : and that by consequence, wee cannot loue this world, or the things that be in this worlde, but we must needes be bassals & slaues of the prince of darknes : That wee cannot bee faithfull, nor true members of Jesus Christ, but the worlde must be crucified to vs, and we to it. That by the example of the Apostle, we make no more account of the world, with all his glorie, pompe and superfluitie, then of the dung of the earth, or of a floure that is faded and withered : that wee are here but as passengers and straungers, and cannot make any long tyme of abode, as in a Citie, and habitation that shall last for euer : but wee lodge heere as in an Inn, and must bee readie to gird vp our loynes, and dislodge betimes in the morning, to bee trudging still outwarde, till we come to the place where wee meane to take vp our lodging and rest for euer : that is to wit, in heauen, wherein wee ought to haue our hearts, our thoughts, our desires, and all our affections, altogether fixed already, and there, as the Apostle saith, shoulde wee haue all our

conuersation. For being raised vp from the dead with Iesus Christ, and vnitēd vnto him vnseperably, although our bodies be far seperate and distant from his: yet ought we alwaies to be present with him in our spirites and soules, and to forget cleane the worlde and the earth, seeking after and thinking on nothing more then of those thinges which are from above. Our heart should it not bee where our treasures are? and where are our treasures but in heauen, where Iesus Christ is in his glorie? who hath our life hidden in himselfe, and not onely all the treasures of the knowledge and wisdom of God: but also of all the gifts, graces, honours, riches and blessings, that God the father hath giuen him to bestow vpon his Church whilest shee is here militant in hope, and when shee is alone triumphant, shee shall enioy the full fruition thereof, when our soules leauing these filthie, stinking and obscure prisons of our bodies, shall be carried, as was that of poore Lazarus, into the bosome of Abraham, by the Angels there to rest and reioyce for euer, as it is written: The children

Coloss. 3.

dren of thy seruants shal continue, and their seede shall stande fast for euer in thy sight. *Psalm. 102.*

If then wee doe but languish in this worlde where wee liue as poore strangers in exile amongst a number of barbarous and rude people, ought wee not to bee full glad, when God calleth vs away to reclaime vs into our owne country, where, with our brethren, the Patriarches, the Prophets, Apostles, and Martirs, & of all other blessed spirits, we shal peaceably enjoy together the glory, honour, trust, rest, and all that perfect felicitie that he promised and prepared in his kingdome for all his elect. A maruell then that men, yea the faithfull themselves, who are not only instructed by the word of God, but also by daily experience, they finde that all lustie and glozie of this worlde, are but mere vanities, illusions and dreames, which passe away quickly, doe suffer themselves so to bee bewitched and enchanted by their flatteries and delicacies, that at the last they became senseles beastes, as were the companions of Vlysses, by the charmes and enchant-



ments of Circe. For is not their iudgement corrupt and simple, that being loth to leaue this worlde, to goe vp into heauen, and preferring the thinges that are mutable, uncertaine, transitory and corruptible, which aske infinite paines to get them, and as manie cares to keepe them, and more grieues and sorowes to forgo them, before the blessings which God doeth promise vs in his kingdome, which are certaine, immutable, incorruptible, eternall and assured, which cannot chuse but bring to them which possesse them a true and perfect contentment of the minde. Wherein wee doe, (as our first fathers did) for one Apple, forgo, not an earthly, but an heauenly Paradise, where are such delights and pleasures, as are not to be imagined. For one messe of pottage wee sell our birthright, and all that belongs therunto, as Esau did. Wee desire rather Carike and Dynions of Egypt, then the holie lande, with all her abundance and blessings. Wee had rather with the prodigall childe liue with Hogges with drasse, and washing them to bee nourished

shed and brought vp in the house of our heavenly Father, with bread of Angels.

And lastly, after the example of Lots wife, we cannot forgo the infamous pleasures of our Sodome, but we had rather perish with them, then to be saued in forsaking them. So lamentable is our case, that we may say of our selues with the holy Prophet: Vnderstand yee vnwise among the people, and ye fooles when will ye bee wise? For what maketh vs make so great account of this world, and that which is in it, but a damnable desire, the which doeth blinde vs so, that it maketh vs often times take light for darkenes, and darkenes for light againe, solwe for swete, and swete for solwe againe? To the ende then that wee be not deceiued in our owne iudgements, wee must not ground them vpon any outward apparance, nor vppon the common error of men, who being sensuall, approue and relect all thinges as they are agreeable and contrarie to theyr sense and appetite.

But wee must iudge all thinges, as the Apostle saith, by the worde

1. Iohn. 2.

of **G D D**, which is an infallible rule to discern truth from falshood, and not to follow in our owne iudgements our owne reason or carnall wisdom, the which is enemy to God, and doth for the most part iustifie that which he doth condemne. Let vs now see then what the word of God doth teach vs concerning the world, and those things which are in the world. Loue not the world, (saith Saint Iohn) nor the things that are in the world: For if any man loue the world, the loue of God remaineth not in him. For that which is in the worlde, to wit, the concupiscence of the flesh, the lustes of the eyes, pride and presumption, are not of God, but of the world: See then what the Apostle doth teach vs of the world, that we must not loue it, if wee will that God loue vs.

And Salomon when he speaketh of it, saith, that after hee had long time with great diligence considered the estate of this worlde, the varietie and inconstancie of humane spirites, the diuersitie of studies wherunto they apply themselves, the mutabilitie and sodain change of their counsels,



counsels, the simple iudgement that they haue to praise or dispraise, to esteeme or neglect, to loue or hate, to purchase or disdain or let slippe those things which were set before them in this world, hee knewe not only by reason, but also by experience, that the desires of most men were but only foolishnesse and vanities, which they do as it were, worship, moued thereunto by the rashnes and temerity of their own appetites, the which for that they are blind, and will not be directed by any good reason, are easily carried euerie where, whether pleasure and the Diuell doth picke them for wardes: some ambitiously purchase the honours and promotions of this world, and in climbing vnto them violate all law and right, forget all pietie and humanity, care not what trouble and confusions they make, stirre vp, fauour, and enterleague with the wicked, hate and reiect the good and vertuous, waite vpon the countrie wherein they haue bene begotten, brought vp, and suckled, deprive it of libertie if they can, and by a cruell tyrannie which they vse, bzing into a miserable slauerie, as Iulius Caesar did his,

and

*Luk. 16**John. 5.**John. 9.**Mat. 11. 18*

and befoze and after him made others:  
 Doth not this plainely shewe, that there  
 is nothing more true then that which Je-  
 sus Christ sayde vnto such ambitious fel-  
 lowes: That which is highly esteemed  
 among men, is for the most part ab-  
 hominable before God. And how can  
 they please him seeing the gretest part be-  
 leue not in him nor in Jesus Christ: As it  
 is written in S. Iohn. How can ye be-  
 leue, seeing ye seeke glory one of an  
 other, and seeke not the glorie that  
 commeth from God alone? And in an-  
 other place, the Pharasies and chiefe ru-  
 lers of Ierusalem condemning themselves  
 saide, is there any of all the Princes that  
 hath belueued in him, meaning Jesus  
 Christ: And in Saint Mattheu, I thanke  
 thee O Father Lord of heaue & earth,  
 that thou hast hid these thinges from  
 the wise and men of vnderstanding,  
 and hast reuealed them vnto babes.  
 We must not then be loath to forgoe the  
 honours and promotions of this worlde,  
 which causeth vs for the most part to for-  
 get God and our selues, and doe distract  
 our mindes from the studie and exercise of  
 vertue,

vertue, which perswade vs rather to seeke  
 our owne glorie then the glorie of God,  
 make vs disdain our neighbours, and  
 forget that wee are but dust and ashes,  
 and lastly bring vs to worshipping the ve-  
 rie Diuell, and make vs senselesse as  
 brute beastes, as saith the Prophet:  
 Man is in honour hee vnderstandeth  
 not, hee is like to beastes that pe-  
 rish. And a little before he speaketh of  
 the driftes and foolish imaginations of  
 these ambitious hearers: They thinke  
 their houses shall continue for euer,  
 euen from generation to generati-  
 on, and call their landes by their  
 names: but man shall not continue  
 in honour, he is like the beastes that  
 die. Now as we ought not to be heauie  
 and sorrowfull to beate the honour and  
 great estate, that we haue in this world,  
 for those reasons which are already  
 set downe: so must wee not be sorrow-  
 full for riches and temporall goods, when  
 departing this life wee are constrained  
 to leaue them behinde vs. For to speake  
 properly they are not the true riches of  
 Gods children, nor the inheritance that  
 their

*Psal. 49*



their father keepeth for them, and that  
 Jesus Christ hath purchased for them.  
 For his kingdome, ( which is the riches  
 that he hath promised vs ) is not of this  
 world, but heavenly. So the glory, power,  
 estate, riches, honour, pleasure, counsell,  
 peace and all the felicitie of this kingdome  
 is altogether diuine and spirituall. Jesus  
 Christ, who is the king, what temporall  
 goods hath he possessed or purchased being  
 in this world, where he was not maister  
 of so much as the little birdes or the foxes  
 are, that is to say, of a nest, a caue, or a  
 hole to hide his head in: And the Apo-  
 stles, who were the Princes of his king-  
 dome, what reuenues I pray you, or  
 great possessions had they in this worlde:  
 Saint Peter saide, speaking to the people  
 which lay at the gate of the Temple beg-  
 ging an almes, gold & silver haue I none,  
 but such as I haue, I giue thee: in the  
 name of Iesus of Nazareth rise vp and  
 walke. And S. Paule saith, we are as  
 poore men, and yet we make many rich,  
 as hauing nothing, and yet possessing all  
 things. We see then hereby that the goods  
 that God will enrich his children withall,  
 are

*Acts. 3.*

*2. Cor. 6.*

are not earthlie and corruptible goods which are subiect to theues, to rust and mothes: but spirituall goods, certaine and permanent, which cost nothing, neither to get them nor to keepe them. For God of his free bountie doth bestow them vpon vs, and keepe them for vs, and there is none that can take them from vs, but he himselfe, that which he doth neuer but by constraint, either through our ingratitude towarde him, or else by abusing them in applying them to some other end, then he appointed when he bestowed them vpon vs. The goods that we ought to make account of and purchase, and to take heede that we lose them not, are the heauenly riches, as the grace of God, our adoption, faith, the word of the Gospell, hope, charitie, patience, humilitie, the peace and tranquillitie of our consciences: and especially the righteousnesse of Iesus Christ, which is the fountaine, from whence do spring and flowe to vs all the graces, fauours and blessings of God. For so much as by it, and by the partaking thereof we are reconciled and reunited vnto him, kept in his fauour and grace, whereby we con-  
ceiue

1. Tim. 6.

Psal. 49.

ceiue a hope certaine and infallible of life  
 euertlasting, which is the very heape and  
 fulnesse of all good, and of all the true feli-  
 citie that wee can desire. It is thether  
 then that wee must alwayes aspire, the-  
 ther must all the thoughtes of our spi-  
 rites, and all the desires of our heartes  
 reach: this is our soueraigne good, and  
 the marke of our blessednesse, and not  
 this transitorie trash that maketh the  
 possessours thereof nothing at all the bet-  
 ter: but is occasion that they become of-  
 tentimes the worse, if they take not good  
 heede as the Apostle sayth, making them  
 to be puffed up with a vaine presumption,  
 and to be proude and stately, to put their  
 confidence in the instabilitie of their ri-  
 ches, not to be sociable or affable, but in-  
 solent, arrogant, and outragious, as the  
 Psalmist sayeth: Their pride is as a  
 chayne vnto them and cruelty coue-  
 reth them as a garment. And spea-  
 king of the confidence that they haue in  
 their riches, he sayeth in an other place,  
 some boalt in their goods, and boalt  
 themselves in the multitude of their  
 riches, And by and by mocking them  
 he



he saith: Yet a man can by no meanes  
 redeeme his brother: he can not pay  
 his ranfome to God. And in an other  
 place where he speaketh of both together  
 that is to say, of the violence and oppres-  
 sion that these rich men, and the mightie  
 ones of this worlde doe vse towardes the  
 pooze, and of their vaine hope, he sayeth:  
 Trust not in oppression or robberie,  
 e not vaine, if riches encrease set not  
 your hearts thereon. This is the rea-  
 son why our Saviour Iesus Christ, cal-  
 leth riches, the riches of iniquitie, not  
 that they are not the creatures of God,  
 and good, when men can tell howe to vse  
 them well, and to employ them as God  
 hath commaunded: but for as much as  
 euerie man almost doth abuse them, vsing  
 them after his disordinate lustes: and as  
 Saint Paule sayeth, the Diuell serueth  
 his turre with them, as with grimmes and  
 nets to entangle men, to make them fall  
 into many foolish desires, which leade  
 them to destruction, yea and sometimes  
 make them swerue from the faith, and  
 become Apostates, as wee see many  
 now a daies, who being reprehended for  
 that

*Psal. 62.*

*Luk. 16*

Mat. 19

that they are reuolted and gotte out of the Church, haue none other answere to excuse themselves and to collour their Apostasie withall, but that they will not loose their goods, hauing rather to perish utterly in keeping them a little while, then be saued for euer in forgoing them. Wherein they shew that they are farre from following the counsell of Iesus Christ, and from being anie of his disciples, whom he counselled that if their hand or foote offended them they should by and by cut them off and cast the from them, for it is better to goe into the kingdome of heauen halt and maymed, then hauing two hands and two legs to be sent into everlasting fire: and likewise the eie is a part of the bodie which we account dearest, if it make vs offende, we must pluck it out, and cast it away: for it is better to be blind, and to enter into life with one eye, then hauing two to be cast into hell fire. What should we then doe with these temporall goods, when we perceiue that by them wee are withdraiue and holden backe from following Iesus Christ courageously? Is it not more expedient and safer for vs to  
 breake

breake through these snares, which hold vs  
so fast, and to escape a wale, then to tarrie,  
and being taken, to fall in to the handes of  
Fouler: Crates the Thebatie perceiving  
that the goods he did possesse did withdraw  
his minde from the studie of Philosophie,  
and that the care that he had to looke after  
them, woulde not suffer him to haue any  
leasure or libertie at all in spirit, tooke them  
and cast them into the sea: saying merily,  
he had rather they should be drowned, then  
that they should drown him. And if a  
poore Wagan had done this for a desire hee  
had to attaine the knowledge of morall  
vertues and Philosophie, that he might or-  
der and gouerne the state of his life well:  
what should we doe that are Christians,  
instructed by the word and spirite of God,  
who haue the promises, and certaine and  
assured hope of life everlasting, and of the  
kingdome of heauen, wherof we doe not  
doubt to haue the full fruition at the last.  
Let vs leaue then the goods of this worlde  
to worldeings, and to those that haue no o-  
ther hope, nor other Paradise but in this  
worlde. If we haue any goods let vs possesse  
them as though we had none at all, and let



vs take but as much as will serue our  
 turne, that is to saie : for our foode and clo-  
 thing. That which Iesus Christe taught  
 his disciples in the forme of praier that hee  
 gaue vnto his disciples, where he teacheth  
 them to demaunde nothing but their dayly  
 bread. Condemning thereby all delicacies,  
 excesses, licentiousnes, wantonnes, sumptu-  
 ousnesse, riot, and all other vaine superflu-  
 ties of this worlde : for the worlde as it is  
 corrupted and excessive in all things, doth  
 not thinke it selfe riche but in superfluous  
 things only : but the children of God must  
 be contented with thinges needfull for the  
 bodie, & must thinke themselves rich when  
 they haue but crustes of Barly bread,  
 or a few little fishes roasted, as our sauiour  
 Iesus Christ and his disciples had : or a lit-  
 tle cake baked in the cynders, as Elias had :  
 or Locusts as Iohn Baptist had, to nour-  
 ish himselfe withall, and to cloath himselfe  
 with a rugge coate made of Cammelles  
 haire. In anie case they must possesse ri-  
 ches, and must not suffer themselves to bee  
 possessed by them. They must rule ouer  
 them, and not be in subiection to them. To  
 conclude, whether God giue them anie, or  
 who-

Whether he take them a waile, they must be as ready to leane them, and to blesse and praiſe the name of God as well for the one as for the other, as that good man Iob did. The thirde concupiſcence that is in the world, and is the moſt dangerous of all, is the concupiſcence of the fleſh, which Salomon ſetteth downe at length in the booke of the Preacher, to ſhew y<sup>t</sup> it is moſt vſual, and the vertie ſpring from whence all other vanities doe flowe. For there are ſeu men in the world or none at all, who ſeeke not the pleaſure and contentment of the fleſh. Some delight in building ſumptuous houſes to continue their names for euer, as the Prophet Dauid ſayth: They thinke their houſes and habitations ſhall continue for euer, euen from generation to generation, and call their landes by theyr names. But man ſhall not continue in honour, hee is lyke the beaſtes that die. Some take great pleaſure in hauing goodly gardens, orchards, cloſes, and fine ſmooth allies bordered rounde about with roſes and ſweete flowers, to haue ſhadowe and freſhe aire in the Summer. Some in clothing themſelues gorgeouſly, & others

*Pſal. 49.*



doe spende almost all the daie in combing  
and curling their haire, in bebolding theyr  
faces in glasses, in setting theyr ruffes, in  
perfuming themselves: many delight to  
have their houses furnished with riche and  
sumptuous household-stuffe, to adorne their  
halles and parlors with goodly hanginges  
of Tapisserie, with faire painted Tables,  
with costly felings of beds, with exquisite  
couvertures, with chaines of golde, and the  
richest imbroderie that they may find, with  
bedsteads of Iuorie, and abundance of sil-  
uer and golde plate. Others woulde have  
their tables covered with the rarest & most  
daintie dishes that might bee gotten  
for money, and the finest robes that  
might be come by, to dresse & season their  
meate. Some delight to passe their time in  
good companie, to laugh and be merrie, to  
dance, to leape, and to do the things which  
are not decent to bee written or named.  
And what is all this but the markes, mo-  
numents, and trophees of the excesse, dis-  
solution and vanitie of Christians. And we  
may saie of these, as it was said of the gol-  
den image that Phryne a famous strump-  
et in Athens, caused to bee erected in the

midst



in the midst of the Citle, with this goodly super-  
 scription, Heere are the triumphes and  
 spoiles of the dissolute, infamous, and  
 lasciuious Greekes. What was done  
 then, but in one onely Citle of Greece to  
 take the licentious young of the Citizens.  
 But at this present date amongst us Chri-  
 tians, there is no house in the Cities, no  
 village in the Countrie, where we may  
 not beholde the armouries of the worlde,  
 and of this briclane spirit who is Prince  
 thereof set up, euen upon the blessed Sab-  
 both day, which God hath reserved to him-  
 selfe, that in the same all the world should  
 thinke upon nothing else, but sanctifying  
 and blessing his holy name. But GOD  
 knowes, of the seven dayes in the weeke,  
 there is none so much profaned and blas-  
 phemed, as the Sabbath day, which now  
 seems to be made for to inuent pastime for  
 the deuil, for the lusts of our flesh, dancing,  
 feasting, and such other disorders as the  
 flesh and the deuil desire. Who can then  
 with any reason be sorie for these pleasures  
 whē they take their leaue of vs, the which  
 bring nothing with them but shame and  
 dishonour, spoile and losse of goods, thou-

sands of diseases both to the soule and bo-  
 die, ruines and desolation of whole famy-  
 lies, Countries and Kingdomes, contempt  
 of vertue and all honestie, hatred of God  
 & all true religion, both which these swines  
 haue such a horror, & by their good will they  
 woulde neuer heare and talke of God or  
 religion. They doe not onely make vs dull  
 blockish and effeminate, but also make vs  
 like to brute beastes, and bring vs often-  
 times to our destruction. Let vs then take  
 heede not to bee seduced by theyr flatter-  
 ing and faire face. Their beantie that is appa-  
 rant outwardly, is alluring and deceiveth  
 them, who taketh not heede of the poyson  
 that lyeth secretly hid underneath. As the  
 silly bird & fish are caught with the hooke,  
 enticed into it, and deceived by a baite  
 which couereth the same. Let vs then take  
 heede vnto them behinde and not before,  
 as Aristotle most wisely doth admonishe  
 vs: for as pleasures before seeme as fayre  
 as Syrens, but if you looke behinde them,  
 they draue after them a long taile of an  
 ugly serpent, the verie sight wherof woulde  
 make a man asfeard. Is anye man able to  
 count the floudes of mischieses and mis-  
 ries

ries that are arrived vnto vs, by that little pleasure that our first parents had in eating the forbidden fruite: What was the cause that God who is so patient and so slow to anger, sent that great deluge of waters, by the which he defaced euerie liuing soule from the face of the earth, reseruing alime but onely Noe and his familie, and the liuing things that hee tooke with him into the Arke: Were not the filthie fornications that did raigne at that time among men, who tooke all women & maids which pleased the, to vse them, neglecting the order and honestie which God had commanded, in instituting the holy Sacramēt of maryage in the beginning of the world, the occasion of that so horrible and fearfull iudgement of God: What was the cause semblably of the subuersion and utter overthrow of Sodome and Gomorha, but their infamous abominations and filthie pleasures that they tooke in banquetting and all kinde of excesse: Wherefore was God so angrie with his people in the wilderness, where at once he made thre and twentie thousand die, and a great number beside, but because of the filthie abomina-



tions that they committed with the **Spadi-  
antes** : And the **Quasles** that they had to  
satisfie their gluttish appetite, wherof God  
would eternize the memorie, commanding  
the place where they had liued so delicatly  
to be called The sepulchre of Concupi-  
scence . What fell out after ward in the  
house and Citie of Hemor, because his son  
Sichem had rauished Dina, the onely  
daughter of Iacob : And in the house of  
Dauid, for hauing entised to wickednesse  
the wife of his seruant Vrias : And in that  
of Salomon his sonne, who was so wise,  
and had receiued such honour and fauour  
of glorie, riches and puissance, and at the  
end of all this so many excellent and goodly  
promises of God, that by good right he  
might be called a pearle farre exceeding all  
other kings and princes of the earth : And  
yet for all that, the voluptuous pleasures of  
this world handled him so, that they tooke  
cleane awaie his understanding even in  
olde age, when he should haue had the stat-  
edst wisdom and settledst iudgement of all,  
and made him not onely to forget God and  
his bounden dutie towards him, but also to  
sacrifice to Idolls, as a man cleane bereft

of his wife, onely to please his wicked concubines, who were strangers, with whom he acquainted himselfe against the expresse commandement of God, wherevpon a thousand plagues fell vpon his house and his posteritie. The house of Ahab, was it not vtterly subuerted because of the greate abominations that did raigne in it: What was the cause of those lamentable Tragedies written of the ruine and desolation happened to the house of Priamus, a King renowned for his riches, treasure, greatness, pomp and wealth amongst the greatest and most mightie monarches of all Asia, was it not the foolish loue of Paris and Helen? Did not the like fall out in the Court of greate Agamemnon, after hee was returned conquerour of his enemies from Troy, so famous and rich wth the spoiles, that he got thereby the impudence and vnhast behaviour of his wife Clytemnestra and her adulterer Aegysthus. The spoiles that were done in the Province of Ionium in Cyrus time, and all the miseries and distresses that overflowed all that Countrie, which was the most pleasant and fruitfulllest territozie in all Asia,

(as

(as Herodotus reciteth) were occasioned in the same manner. But what is hee that can reckon vp all the mischiefes and inconueniences that this cursed fleshly concupiscence hath alreadye bred, and doeth breede daily: Well did Plato tearme it a bait of all mischiefes and enormities. And the Emperour Acrianus did portraite it out properly, comparing it to a pill that his gilden on the out side, to swallowe it downe with more ease: but when we come to digest it, then wee feele the bitternesse thereof, and this is the difference betweene them, that the pills doe purge and boide the infections and grosse humours which are in the bodie, to recouer health: but the pleasures on the other side increase & procure them, and doe corrupt altogether the good disposition both of the bodie & the soule. When we are debarred from these pleasures, and haue the vse of them no more, by reason of death, diseases, penurie, olde age, or by any other meanes, we should reioyce as much as if we were escaped out of the handes of some cruell and outragious tyrant. For there can be no tyrannie more cruell then that of these voluptuous pleasures (as Cicero



oer o faith.) for that the one can but hurt  
our bodies and goods, the other both racke  
and torment our soules and consciences in  
a strange manner. Whosoever then both  
desire a freedome and quiet of conscience to  
possesse his soule in tranquillity without a  
me disturbance or trouble of minde, which  
is the most soveraigne good that is in this  
world may be sought or found, he must bid  
adien to all worldly pleasures, and be glad  
with all his heart when they take theyr  
leawe for altogether, as they doe at the  
house of death. These things must we set  
before the eyes of the sick, who shall seele  
themselves tyed fast by the legge to theyr  
ease and the vaine and deceitfull pleasures  
of this world. And agayne, we must shew  
them the pleasures that tarry for them pre-  
pared in the kingdom of heauen, which are  
so great, that the verie sent and tast that  
the Apostles and Martyrs felt, haue made  
them straight forget this worlde with all  
her vaine delights, before they euer depa-  
red from her out of this life. How great  
a ioy shall it bee then to vs when wee shall  
drinke our fill of the riner of these plea-  
sures: When we shall see plainly the face  
of

of our God and saviour Jesus Christ, when we shall sit at his table with the Patriarches, Abraham, Isaac, and Jacob: When we shall heare the melodious musicke of Angelles singing continually, To the holy, holy, holy, great God of hosts be all praise, glorie and honour for ever: God shall wipe the teares from the eyes of his children, and then bring them into full fruition of his ioyes and rest: when hee shall make them sitte nere vnto him vpon seates, that long since he caused to be built and prepared for them, to his iudges altogether of the worlde and the devills. And lastly, when in stead of the sun and Moone he shall make a perpetual light shine ouer them comforting them for ever. This pleasure shall bee (as Jesus Christe sayd) no momentarie thing, but a pleasure and ioy that lasteth for ever, and not as the pleasures of this worlde which fade a waie in time, and loose quickly their sauour, be they neuer so great and daintie at their beginning. This we see in many men daily by experience, who couet and desire many things eagerly & verie vehemently, which when they haue once obtayned, and haue  
had

has their pleasure a little while, then this great heate becometh a little and little to quench and diminish, and in the end is altogether extinguished. And so it falls out oftentimes with vs, when we haue had our pleasure oftentimes of that which we haue with so great affection desired, we disdayne it after ward, and repent with great displeasure with our selues, whereof we haue in the Scripture a notable example in Amnon the sonne of Dauid, & his sister Thamar. *2. Sam. 13.* But the true pleasures that the blessed soules enjoy in the kingdome of heauen are of another nature. For in satisfieng vs, they leaue vs alwayes in appetite, and in filling vs, they leaue vs alwayes hungrie: they quench our thirst, and yet we are alwaies thirstile: so that in contenting and satisfieng all our appetites, they leaue vs still desirous to abide in the same estate alwaies, so that we are neuer a wearie thereof. These are then the true pleasures which we ought alwaies to desire and seke after, and not the pleasures of the worlde which are all but scurrie things. For as those which are full of the itch, whilist they are scratched haue some pleasure, and fele some ease,



ease, which lasteth but a little, whilst they are in scratching, and by and by vpon it there followeth a pain which bereth them grievously: so the voluptuous men haue neuer no pleasure but it is mixed with a thousand griefes and sorowes. And they pleasure is much like that which they feele who are tickled, which hath a certayne variation and feare which maketh them forget it and hate it by and by. There is yet one grieve more which may much torment the sicke person, whereof he may be eased: that is, hee feareth to be separated by death from the companie of his wife and children. The consolation that must be given him, and the remedie that must be vsed for this, is to alledge vnto him the promises that God maketh to widowes, that he taketh them into his owne protection, & promisseth the to haue especiall care ouer them, to defend & uphold them against those that would oppresse them, & to take a searefull vengeance vpon those y<sup>e</sup> should offer anie outragious iniuries towarde them. Likewise we must alledge vnto the although that their wiues bee forsaken of their mortal husband, whom they haue espoused

spoused in this world: yet they haue another husband in another world who is immortal, who is Iesus Christ, that shal neuer abandon them no more then al the rest of the faithful that remitt themselves to him, & relie wholly vpon him, who being so good a Tutor as he is, they being leste into his protection can want nothing. Then must we shew him, that going out of this world, it is as if he and his wife should undertake a voiage together, wherein the one should go before, and the other follow sone after. And lastly, as in y<sup>e</sup> beginning of their marriage, he was not sorrowfull to leaue Father and mother, to ioyne himselfe to his wife: so now hee should not be more sorrowfull to leaue his wife to goe to God, who should be more deare unto vs, then either fathers, mothers, wiues, children, or anie other thing. And as for his children, hee must thinke vpon the promise that God made unto him and them, that hee hath sealed and confirmed the same in the Baptisme of the one and the other: that is to saie, that hee wyl bee their God and the God of their posteritie. And that must assure him, that the graces  
and

and fauours that God hath bestowed vpon him, shall be continued vnto his posteritie, as he doeth promise expressely in Exodus, that he will shew mercie and compassion vnto thousand generations, to them that loue and feare him, and shall be careful to keepe his commandements. What then can be wanting vnto those children, who being imitators of the faith and pietie of their parents, are assured by the promise of God to be alwaies enuironed and guarded by his grace and bountie, which grace is the fountaine from which all prosperitie and blessings doe flowe vnto vs? Moses sayth, that man doth not liue by bread onely, but by euerie worde that proceedeth out of Gods mouth. Which is not to bee vnderstood of fode onely, but of all thinges necessarie to mans life. The fathers that leaue this word to their children, shoulde not be careful of their finding and clothing, or maintenance for them. For they are certaine by the worde of God, that in seeking his kingdome and the righteousnesse thereof, they shall haue all things that are necessarie for this present life. For being their shepheard, as he was of their fathers,

how

*Deut. 9.*



how can he forget them, or let slip the care  
that he hath of his sheepe : David spea-  
king of the prouidence of God, and exhor-  
ting euerie man to relie and trust vpon it,  
as he did, sayth : The Lorde is my shep- *Psal. 23*  
heard, I shall not want anie thing. And  
in another place where hee compareth the  
state of the wicked with the godly, he spea-  
keth thus of the godly : The vpright men  
shall not be confounded in the peri-  
lous time, and in the daies of famine  
they shal haue enough. But the wicked  
shall perish, and the enemies of the  
Lord shalbe consumed as the fat of lābs,  
euen as the smoake shall they consume  
awaie. Hee goeth further. The wicked  
borroweth and paieth not againe, but  
the righteous is mercifull and lendeth.  
For such as be blessed of God shall in-  
herite the land, and they that be cursed  
of him shall be cut off. And a little after.  
I haue bene young and am olde, yet I  
sawe neuer the righteous forsaken, or  
his seede begging bread, but he is euer  
mercifull and lendeth, and his seede in-  
ioyeth the blessing for eue. Let then  
the sickman leaue his children to the safe-  
gard

gard and protection of God. For he can not procure them a better or more faithful gardian. Hee neede not stande in feare of them, so they contayn themselves within his obedience, and walke in his feare, bryghtly in all singlenes and simplicitie of heart. Hetherto haue we spoken of those things which we must set downe vnto the sicke patient, as well to instruct him, as to comfort and exhort him to doe his endeavour: and also of the meanes that he must vse to fortifie himselfe agaynst the temptations by the which he may bee assailed in time of sicknesse. It resteth now that we make a recapitulation of all this discourse, that the Reader may comprehend and note bryefly the summe of all that wee haue spoken in this Treatise, and so vse it to the comfort of the sick, as he shal find it most expedient.

*Eccle. 7*

Salomon sayth, It is better to go in to the house of mourning, then into the house of feasting, because this is the end of all men, and the liuing shall lay it to his heart. Teaching vs thereby, y<sup>e</sup> the chiftest studie & exercise y<sup>e</sup> a man should vse in this life, is to meditate of the frailnes,

nes, miserie, shortnes, inconstancie & vncertaintie of the same, alwaies setting our end before our eies, that is, death, which is redy at euerie stride that we take, to tread on our heeles, and neuer makes vs pryncie neither houre nor day, when he cometh to cal vs like a doore keeper before our iudge, to giue accout vnto him of y whole courie of our life. It is very good then for vs to haue it alwaies in memorie, that we may gird vp our loines, & keepe our lampes alwaies burning in our hands, least we bee surprised by the quicke comming of our spouse vnlooked for. But let vs be readie to receiue him when he cometh, & go with him into his rest. But forasmuch as the loue of this life, the sweetnes and pleasures of this worlde doe cast vs in a sleepe oftentimes, and distract our mindes from remembrance of these things, to awake our selues, wee cannot doe better, then to frequent the houses of those that are visited by the hand of God, and the hospitalls and houses of God, not onely to see and beholde on euerie side the examples and images of the corruption and mortalitie of our poore nature, to this end, that we may humble our

¶ 2 selues,



selues, and containe our selues within the bounds of modestie: but also to put our charitie in vze in comforting and making strong the poore languishing and afflicted members of Iesus Christ.

First, then we must shew them that all our diseases come from God, who sendeth them, sometimes to correct vs & bring vs backe from our wickednes, sometime to proue and make triall of our vertue. Giuing vs by this means matter and argument to make demonstration of the faith and trust that we haue in him, to craue his mercies by our earnest prayers and sorrowfull sighings, to acknowledge and confesse our faultes and offences by our griefe and displeasure. And to bring the sicke person so farre, to cause him to make an humble & true confession of his finnes, wee must first set before his eyes what is the spring and principall cause of all diseases, as well corporall as spirituall, and how that to heale them vp, hee must take alwaie the causes that engender them: that is to saie, our finnes, from the which we cannot otherwise be deliuered, but by the remission and pardon that God doeth giue

giue vs through his grace, so that as *S. Iohn. 3.* John sayth, wee doe confesse them vnto him, and be assured, that Iesus Christ is our aduocate and propitiation to Godward, by meanes of his iustice, by the which hee doth hide and deface them, so that they shall not be laide to our charge at the day of iudgement.

And for that the loue which by nature we beare vnto our selues, doeth so blinde vs, that we cannot see, or think our selues to be so vicious and corrupt as we are, we must pul awaie this baile from before the sicke mans eyes, setting before him the lawe of God, wherein as in a glasse hee may view and behold all the course of his life, to make him know, that by the same, not onely all our actions, but also all our nature is condemned to be abhominable, naught and vicious.

For prooffe and confirmation hereof, we must alleadge vnto him in generall, that we are conceiued in sin, that we are all borne the children of wrath, that wee are but flesh and vanitie, that we are sold vnder sinne, that in vs there dwelleth no good thing, that our righteousness is lyke

olde rags, and filthie clothes. And to conclude, that we are altogether nothing but dust and rottennesse. Then must wee discourse vnto him all the commandements of God, and shew him particularly, that when he would examine himselfe thoroughly, he should finde none of them, but hee hath oftentimes transgressed, and beginning with those of the first table, to call to his minde,

1 That he hath not done his best endeavour, to inquire after God, and to seeke to know him.

That he hath not loued him with all his hart, with al his strength, and with all his soule.

That hee hath not alwaies put his trust in him.

That he hath oftentimes doubted of his promises, and mistrusted his aide and succour.

That he hath trusted to the strength of the flesh, and such meanes that men might provide, rather then to the succour and aide of God.

That hee hath not looked for all his prosper



prosperitie and increafe, from the onely fa-  
uour and blessing of God.

That he hath not alwaies called vpon him in all his actions, with full assurance and hope to be heard and helped of him.

That he hath not alwaies deared and reuerenced him, as appertaineth to his high and soueraigne maiestie.

That he hath not thanked him, and blessed his holy name, for all things at all times, and as well for his aduersities as prosperities.

2 Then next, that thinking vpon G D D, hee hath imagined him to bee vnder some humane and bodilie shape.

That hee hath not conceived him to bee a spirite incomprehensible, infinite, inuisible, immortal, impassible, immutable, soueraigne in power, in bountie, mercie, iustice and veritie, as an example and myrrour of all vertue and perfection, the spring of all lyfe and light, the fountaine and fulnes of all goodnes, the heape of all happines and blessednes, the beginning and end of all things, who is all in all,

and by his otieply word doth cause all creatures to breed and subsist.

That he hath not serued and worshipped him in spirite and truth, as hee requireth of vs, and commandeth vs in his lawe.

That he hath beene more curious of ceremonies and exterior shewes of piety, then of pitie it selfe, and rather to seeme a good Christian, then to be one in deede.

And lastly, that he hath not alwaies thought in his minde, that the true & lawfull seruice of God doth consist in the only obedience of his will.

That speaking of the name of God, it hath not beene with such respect and reuerence of his maiestie as is meete.

That he hath neuer studied and giuen his minde to sanctifie and glorifie his holy name as he ought.

That by wicked life and conuersation he hath beene cause that the ignorant and infidels haue blasphemed his name.

That he hath not heard, read, and meditated the word of God with such attentionnesse, desire, feare and zeale as is requisite to honour the Lorde which speaketh

keth by it, and the name of him of whom it is announced.

That hee hath not alwaies spoken of the woꝝkes of God, noꝝ acknowledged in them the greatnes of his power, wisdom and bountie, with such praise and admiration as they deserue foꝝ their abundance and magnificence.

That being at the table of the Lord, euerie time that the holy Supper hath bene celebrated, he hath not vsed such humilitie, deuotion and contemplation of the holy mysterie, noꝝ hath not lifted vp his heart on high to heauen, where Iesus Christ sitteth on the right hande of God the father, as he should do.

That in the dayes ordayned to abstaine and rest from prophane and bodilie woꝝkes, to apply our selues wholly to the sanctifieng of his holy name, hee hath not giuen himselfe at al to the meditation and exercise of spirituall things, thinking vpon and seeking nothing else but onely those things which are from aboue.

That he hath bene oftentimes more carefull foꝝ his woꝝldly affaires, then to seeke the kingdome of God, and the righteousness



zealousnesse thereof, preferring by this meanes this transitorie and corruptible life, before the eternall and blessed life: the care of this bodie, before that which hee ought to haue of his soule: the seruice of the world and his flesh, before that where-with hee ought to honour God above all things.

That vpon small and light occasions he hath absented himselfe from the place of Commocations and publike assemblies, ther to make publike confession and protestation of his faith, to shewe his deuotion and the feare of God that is in him, to edifie the congregation by his good ensample, and to make knowne to euerie man without any shame, feare, dissimulation and hypocrisie, the religion that hee will followe and keepe, resolving to liue and die in the same.

That hee hath not laboured to instruct and catechise his wife, his children, his seruantes, and all his familie, as a good Christian ought to doe, calling them morning and euening to Prayers, exhorting them to reade and meditate the worde of God, to sing Psalmes, hymnes  
and

and spirituall songs in his praise, and to conferre among themselves of holy and godlie things, and neuer to minde any thing more then that which may advance and increase daylie the knowledge and feare of Almighty **G D D** among them.

That after these spirituall exercises to the which hee ought chiefly addict himselfe on the Sabbath daie, as to heare Sermons and Exhortations with feare and reuerence, to bee assistant in all humilitie at the confessions, prayers and thanksgivings that are made to **G D D** for all the assemblie, hee hath not employed the rest of the time to visite prisoners, to comfort the sicke, to inquire after the poore, and helpe to relieue their necessitie.

Then when wee haue briefly discoursed vnto the sicke person the faultes that he maye haue committed agaynst the commaundementes which are in the first Table, wee must goe vnto the seconde, and doe also in the lyke manner.

§ First

5 First, that he hath not yelded such honour and reuerence vnto his superiours, nor shewed his obedience so dutifully and readily: nor lastly, had so great feare to offend, as God doth command in his lawe. And if at anie time he hath performed his dutie toward them, then it hath bene rather sleightly, and more for fear of punishment if he shoulde haue neglected it, then for anie respect that he bare them in conscience, or desire that he had otherwise to obey vnto God therein.

That he hath not alwaies prayed so duly vnto God for their health and prosperitie to direct them by his holy spirite in all their counsels, and giue them grace so to order themselves in all their actions, by his holy word, and generally to blesse and guide them in all their waies, as he is bound by the expresse commandement of God.

That he hath not spoken of them at all times reuerently, as his dutie is: and if in his presence some haue spoken euill of them, he hath held his tongue, and answered nothing for them at all.

That.



That he hath not thought so reuerently of his Pastors, who haue had charge of his soule, to giue vnto it the spirituall food, that he hath alwaies respected theyr authoritie, hearkned to their voice, taken their good lessons, obeyed vnto the true doctrine that they preached, and bended his necke willingly vnder the sweete yoke of Iesus Christ, that they haue laide vpon him in his name.

6 That he hath not loued his neighbours as himselfe, desiring and procuring their good as well as his owne.

That hee hath hated them, when hee thought to receiue some damage or iniurie by them, desiring their death and some ill hap to befall them.

That he hath desired & sought means to be reuenged of his enemies, litle regarding how God hath forbidden it, reseruing vnto himselfe the appeale and vengeance of all iniuries done vnto him, his children and seruants.

That he hath not taken pittie of the poore, nor done what hee coulde to helpe with his goods to nourish, cloath, and harbour them, and to aide them with necessarie

varie things for their comfort and solace in their miseries and calamities, where with they are compassed in rounde about.

That hee hath not resisted the wicked and ungodly which did oppresse them, and employed all his power and meanes that he coule make, to defend them from the violence and outrage that is offered them.

That hee hath not reioyced at the prosperitie of his neighbours, but hath bin jealous and enuious of their felicitie: when he hath seene God hath blessed them, and preferred them in anie higher degree then himselfe.

7 That he hath not kepte and possessed his vessell: that is to saie, his bodie, in honour and holynes, as hee ought to doe, nor considered that it was the temple, the which God by his holie spirite had consecrated vnto himselfe, and that hee ought for this regard to keepe it from al filthines and pollution.

That hee hath not kepte his eyes from wanton looking so carefully as hee ought: but in stead of turning them aside, to avoid  
such

such sightes, hee hath let them gaze and runne after their owne lusts and wantonnes.

That he hath not so chastised & brought his flesh vnder, as he ought, to make it obedient to the Spirit in all things.

That he hath fedde himselfe to daintie, and hath not alwayes vsed such sobrietie and abstinence, as is requisite to repress his passion, and to quench the heate of his concupiscence.

That by deuises, letters, presents, laughers, lookings, dauncings, iesture, and inmodest mouing of the bodie, hee hath made attempt to defile the chastitie of his neighbours wife, daughter, or maide seruant.

That in his fashlon of apparelling himselfe, he hath sought rather to trimme vp the outwarde man, thinking thereby to please the world, then by a modest shew and behauiour of himselfe in his manners and apparell, to edifie the Church of God.

That he hath not bene carfull inough to keepe the chastitie of his eares and tongue, neyther to speake or heare  
anie



and dissolute or dishonest purpose.

8 That he hath coveted to enrich himselfe sily mister meanes.

That in the trafique and affaires that he hath had with his neighbours, he hath not alwaies bled that vpight dealing, iustice, sinceritie and equitie, that God commandeth, according to the rule of humane societie, that God will haue kept and obserued amongst all men.

That he hath bene readie in time of dearth and famine to enhance the price of his wares and marchandise, & so to make his owne profite by the publike miseries and calamities of many.

That he hath reserved and locked vp in his coffers, caues and garners the surplus of his goods, that God hath giue him for the maintenance of himselfe and his family, being due vnto the poore, robbing and defrauding thereby those vnto whom it did of right appertaine.

That not considering at all that godlines with a contented minde (as the Apostle saith) is great riches, and therefore it should suffice vs to haue our clothing and foode, and that onely which is needfull for

our

our bodies, hee hath not thought himselfe to be rich, if besides this hee haue not many superfluous things.

That he hath not bene liberall, nor readie to giue of his goods to whosoever should aske him, considering and beleeuing that it is a moze blessed thing to giue then to take.

That he hath not payde his worke men euerie daie theyr wages, but hath made them staie till the morow.

9 That he hath not loued the truth in word and deed, doing nothing foolishly and vnadvisedly, but shewing a grauitie and sinceritie in all his affaires, customes and countenances, which should be worthe a man of truth and sinceritie.

That in him there hath bene false shewes and disguising, to exalte and magnifie his vertues, or els to hide and excuse his vices by some counterfaiite colours.

That he hath not bene so constant to confesse & defend the truth against the blasphemers and enemies of the same, nor so valiant to fight against those that by lyes and errors seeke to impugne the same, as he ought to be.

¶

That

That vpon enuie and mallice hee hath gone about to backbite and speake euill of his neighbors, falsly condemning them in their actions, that are not blame-worthy, seeking by false accusations to obscure the glorie of their vertues.

That he hath delighted to heare flattering tongues that doe nothing but glose with him, and make him beleue that hee was moze vertuous and lesse vicious, then his owne conscience could witnes and accuse him in secret.

10 Lastly, to shut vp his confession, we must shew him that all his nature, as also that of all other men that liue here on the earth, is most vile, vicious & corrupt, and that of himselfe he can bring forth but bad fruit, as a bad tree doth: that is to say, all wicked thoughts, all inordinate affections, all filthie and dishonest talke, and all things contrarie to the will of God: leauing vndone all that is conformable to his will, and expressely commanded by him.

Then when we haue shewed vnto him in this manner his faultes, to make him haue a better feeling of them, and to conueiue in himselfe a greater displeasure and  
sorrow



for so for them, we must aggravate them vnto him by the circumstances of place, time, and person, where hee hath committed them.

And then by feeling them, if we perceiue him to be humble and contrite, we must lift him vp againe, and comfort him, in denouncing vnto him the remission and pardon of his finnes, and to assure him of it in the mercie of God.

Then must we discourse vnto him the reasons contained in this treatise, to take alwaie the feare that he may haue conceived of death, the deuill, the iudgement of God, and lastly the sorowe that hee may haue to forgoe and leaue this worlde, and the things that are therein, in lieu of the hope and desire that he ought to haue of those heauenly & incorruptible blessings. This done, we must knéele downe our his knées, and praise vnto God for him and all the assemblie in this manner.

## A Praier.



God the Father of all consolation, who hast promised to heare all those that call vpon thee in sinceritie and truth, and to reiect none that cometh to prostrate himselfe before thy Maiestie with a sighing soule and sorrowfull heart, humble, contrite, and repentant, with the remembrance and feeling of his most grievous finnes, wee beseech thee altogether in the name of thy sonne Iesus Christ our sauiour and redeemer, that it will please thee to extend thy mercie vppon vs all that are heere assembled together, and specially vppon this our brother, whome it hath pleased thee to afflict and visite by sickness, and by the same to couer, forget and forgive, and cleane to blot out all his finnes by the which he hath so grievously offended in all his lyfe. Beseeching thee that it would please thee of thy great grace and fauour, to seale & confirme in his hart by the holy spirit, the forgiveness that thou doest grant vnto him by thy promise, of all his finnes, that

That he may feele in his conscience, and that with ioy and full assurance hee may make himselfe readie to appeare before thee, when it shall please thee to call him out of this world: assuring him that there is no condemnation, neither for him, neither for all those which by true faith are united and incorporate in thy Sonne Jesus Christ. That not his sinnes, death and the devill, nor anie other creature whatso- ever shall be able to separate him from thy love, or cast him out of thy favour and grace, and that thy throne is not a throne of rigorous justice, but an haven of health, a throne of mercie, a sanctuarie, & a place of libertie and freedome for all the sayth- full. Good God strengthen and increase his faith heerein, so that he may cover him selfe as with a shield, & be by this meanes made strong and invincible against all temptations, wherewith hee may bee as- sayled, and that relecting all other confi- dence, hee relie upon nothing but the sole righteousness, obedience and sacrifice of thine onely Sonne, to assure him agaynst the date of thy iudgement. And now wee beseech thee good God, to give him grace



to pardon and forgive from the bottom of his heart all his neighbours, who have by any wise offended him: to the end that hee being united by true charitie with all the members of the bodie of thy Church, may also be knit and ioyned with thee who art the head thereof. Lastly, we beseech thee that it would please thee to give us also grace so well to looke into the person and disease of this our brother, that seeing how short and uncertaine the course of our life is, wee may thinke better of our owne selves, and retiring our mindes from the vanities of this worlde, wee may bestowe that little time that we have to live here in learning the wisdome of God, that is, to beleue firmly, and to trust in his promises, to shew our obedience in all things that he doth command, and to take diligent heede to flee and avoid all things, that hee defendeth us in his holy word.

**F I N I S.**

# A SHORT CON- solation for the sicke, taken forth of the holy Scriptures.



**V**holoener is of God, *John. 8*  
heareth Gods word, *Mat. 7*  
and doeth not onelie *Heb. 1*  
heare it, but keepeth *Esa. 40*  
and followeth it also: *Rom. 5*  
for all things shall  
haue an end and war

olde as doth a garment, but the worde of  
God abideth for ever. Now seeing it is so,  
that by a man sin is come into the world,  
and by sinne death, and thereupon by con- *Rom. 7*  
sequent all afflictions and aduersities doe  
depend: verie well may the life of man bee  
termed a continual fight here vpon earth,  
where the flesh doth fight against the spi-  
rite, and the spirite against the world, the  
flesh and the deuill, who are the deadly e-  
nemies of our soules. But following the  
counsel of the Apostle, to get the victory in

1. Pet. 5.  
1. Iohn. 5.  
Heb. 11.

Psal. 51.  
Luk. 17.

the spirituall battaile, wee must resist and  
strive against them constantly by faith.  
For the victorie which overcommeth the  
world, is our faith, the which is an assured  
knowledge of the loue of God towards  
vs, by the which hee declareth in his Go-  
spell to bee our Father and saviour, by the  
meanes of Iesus Christ his sonne. Ha-  
uing then such a firme faith for our princ-  
pall foundation, acknowledge and cor-  
fesse your selfe before the maiestie of God,  
to be a poore and miserable sinner, concei-  
ued and borne in sinne and corruption, re-  
prie and apt to doe euill, vncreadie and vn-  
apt to doe anye good, and that by your vice  
and sinne you haue transgressed without  
measure the holy commandementes of  
God, so that you haue purchased by his  
iust iudgement bitter ruine and perdition  
vpon you. Yet you haue great sorrowe in  
your selfe to haue offended him so grie-  
uously, condemning your selfe and your  
vices with true repentance, desiring that  
the grace of God would succour you in  
this your great calamitie. Praise you then  
with a firme faith, if you cannot with  
your mouth, yet from your heart: That

God



God our most mercifull Father, woulde  
not enter into count or iudgement with  
you, but that hee woulde take some pittie  
on you, in the name of his sonne Iesus  
Christ our Lord, and that hee woulde blot  
out our finnes and staines by the merite  
of the death and passion of the same Iesus  
Christ, in whose name you present vnto  
him this holy prayer the which he taught  
vs, saying from the bottome of your  
heart:

Our Father which art in heauen, &c. *Mat. 6.*

Then do acknowledge from the bot-  
tome of your heart your unrighteousnes,  
be sorrowfull for your finnes, repent your  
selfe unfeignedly, and the kingdome of God  
will drawe nigh vnto you. Confesse that  
there is no righteousness, no innocencie, no  
good workes, neither of yours, nor in you:  
but that as the childe of wrath, conceived  
and borne in the sinne of olde Adam, you  
merite eternall death and damnation. And  
yet all the finnes in the world, when you  
shall haue committed them all, are not a-  
ble to make you askeard. For Iesus Christ  
the very sonne of the eternal God, became  
verie man, conceived by the holy Ghost,  
borne

*Rom. 3.* borne of the virgin Marie, to sanctifie you  
*Luk. 1.* and make you cleane from sinne. He suffe-  
*Mat. 1.* red vnder Pontius Pilate, many afflicti-  
*Phil. 2.* ons and iniurious torments, making him-  
*Act. 3.* selfe a slave and a captiue to set you out of  
*Mat. 27* captiuitie. Iesus Christ was crucified, as  
 one accurst, vpon the tree of the crosse, to  
 deliuer you from the eternall curse. Iesus  
 Christ was dead and shedde his precious  
 blood to wash you, to redeeme you, and to  
 deliuer you from death, hell, and the pow-  
 er of Sathan. Iesus Christ was buried  
*Esa. 53.* in the graue, to burie all your sinnes with  
*Apoc. 1* him, the which he hath borne and blotted  
*Heb. 29.* out. Iesus Christ descended into hell, in  
*1. Pet. 1* suffering an extreame anguish to deliuer  
*Rom. 6* you from all the paines and dolours of  
*Act. 2.* death. Iesus Christ is risen vp again from  
*1. Pet. 2* the dead to make you rise againe in your  
*Mar. 16* own bodies resplendent with glorious im-  
*1. Cor. 15* mortalitie. Iesus Christ is ascended vp in-  
*Act. 1* to the heauens, that after him you should  
*Col. 3* ascend also. Iesus Christ sitteth at y<sup>e</sup> right  
*1. Ioh. 2.* hand of God the father almightie, beeing  
*Heb. 7.* your advocate and mediator to him & the  
*Mat. 25* propitiation for all your sinnes. We loke  
*Psa. 61* that he shal come to iudge the quicke & the  
*Rom. 8.* dead,

dead, to reward euerie man according to his workes. But to the faithfull that beleue in him he shall not impute their sins, for hauing iustified them by his grace, hee shall make them raigne with him for ever in his heavenly thzone.

N. Such is the great myſterie of our redemption, the which by the grace of the holy Ghost you ought firmly beleue to haue bene wrought for your ſaluation. Doubt not then at al, but by the merite of *Mat. 25* Jesus Chriſt, the head of his Church, you are incorporate and engraſted a member into the ſame, thanking him in all humilitie, that it hath pleaſed him of his greate grace, that you haue liued in the communion and fellowſhip of his faithfull people, nourishing you with his word, and with *Eph. 1* his bodie and bloud, confeſſing aſſuredly *Mat. 4* the great mercie of God by the forgive- *1. Cor. 13* neſſe of all your finnes, the which hee hath bought for you thorough Jesus Chriſte, who ſhall raiſe you vp againe *Rom. 5.* at the laſt daie, to make you raigne with *1. Cor. 15* him in life euerlaſting, the which he hath promiſed to all thoſe that beleue in him, being baptiſed in his name. *Mark. 16*

N. Seeing



**Solwe N.** seeing that you haue this faith, doubt not but to receiue the promise of faith: for God is true of his promise, he is no liar, as men are. First heauen and earth shall passe, but the word of God abideth for euer. God he is your father and creator, you are his creature & the workmanship of his handes. He hath not made you to destroy you. For he is the saviour of all men, and will not the death of a sinner, but rather that he turn from his wickednes and liue. Wherefore I announce vnto you in the name of God, that by his great bountie and mercie hee doeth freely giue vnto you full pardon and remission of all your finnes, by the onely merite of his sonne Iesus Christe our saviour, in the shedding of his most precious blood, for it is the propitiation not onely for our sins, but also for the finnes of the whole world.

**N.** Iesus Christ sayeth by his owne mouth, that all things are possible to him that beleueth. Beleeue then without all doubt, that Iesus Christ inuesting our flesh is become verie man, and died for vs, hauing borne all our finnes in his owne bodie,

*Rom. 3*  
*Math. 24.*  
*Esa. 40*  
*Gen. I*  
*1. Tim. 12*  
*Math. 9*  
*1. Tim. 2.*  
*Math. 9.*  
*Mark. 2*  
*Luk. 5*  
*Tit. 3*  
*1. Tim. 1.*  
*Ast. 4*  
*Apoc. 1*

*1. Ioh. 2*

*Math. 17*

*Rom. 8.*

bodie, to wipe them out and deface them. Present vnto God the precious death of his sonne Iesus Christ, and by the merit of the same death and passion aske him mercie and forgiveness, saying with great humilitie and repentance from the bottome of your heart.

*Phil. 2.  
1. Pet. 2*

Lord God Father almightie haue mercie vpon me a pore miserable sinner, for the loue of thy deare sonne Iesus Christ my Lorde and Sauour: and by the merite of his death and passion please to receiue my soule, the which I commend into thy hands.

*Rom. 3.*

*Iohn. 1. 4*

*Math. 26*

*Psalm. 30.*

N. You must haue a firme beleefe and trust in God. For if hee bee on your side, who can be agaynst you: for Iesus Christ who is the immaculate lambe, hath overcome all for you. He hath offered himselfe once for all, and by that one oblation hath defaced all our sinnes. He hath rased out our folly and wrighteousnes, abhominacion and the obligation that the deuill had against you, and with this good Lord and master Iesus Christ God the father hath giuen you all things.

*Rom. 8.*

*Esa. 61.*

*Heb. 7. 15 9*

N. Fortifie your selfe then in Iesus Christ,

*Rom. 8**Esa. 55**Mat. 11.*

Christ, who calleth and inviteth you by his Prophets, Apostles, and Euangelists, to come freely vnto him, saying: All you that thirst come to mee and drinke your fill. Come to me all ye that trauaile and bee heauie laden, and I will refreshe you.

*1. Iob. 5*

N. Belæue assuredly that Iesus Christ hath acquitted and discharged you from all your sinnes, and hath reconciled you to God his Father, vnto whom with great humility and repentance say from the bot-tome of your heart.

*Rom. 3.**John. 14.**Matth. 26**Psal. 30*

Lord God Father almightie haue mercie vpon me a pore miserable sin-ner, for the loue of thy deare sonne Ie-sus Christe my Lorde and Sauour: and by the merite of his death and passion please to receiue my soule, the whiche I commende into thy hands.

*Mar. 16.**Deut. 8**Psal. 2*

N. Haue then a good hope, for cer-tainly hee will receiue your soule as his owne, for the loue of his sonne Iesus Christe our Lorde, who is the Sau-our and redeemer of all those that be-leeue in him. Moses and all the pro-phets



phets haue witnesses, that all Nations shall receiue saluation and blessing from Iesus Christe. The Apostles and E-  
 uangelistes witnesse, that Iesus Christ is not come to call the iust, but sinners  
 to repentance, and to giue his lyfe for the redemption of many, for hee hath  
 shed his blood for the remission of sinnes. Beléue then and doubte not in anie  
 case. For Iesus Christ hath purged and washed you cleane from all your sinnes,  
 hauing promised that all those that be-  
 léue in him and his Father who sent him, shoulde haue life euerlasting,  
 and shoulde not come into iudgement, but passe straighte from death vnto  
 lyfe.

*Esa. 55*  
*Gen. 3. 22*  
*Math. 9*  
*Iohn. 10*

*Heb. 1*

*Iohn. 5*

Now N. bee of good chéere in Iesus Christe, for hee hath loued you dearely,  
 and washed you from all your sinnes by his blood. Haue then a strong faith and  
 valyant resolution to encounter coura-  
 giousslie with your aduersarie. You néede  
 none other buckler to defend you, but the  
 precious blood of Iesus Christ, the which  
 by the vertue of his death and passion hath  
 recenci-

*Esa. 53.*  
*Apo. 1*

*Rom. 5*

reconciled you to God the father: unto whom with great humilitie and true repentance you must saue:

*Rom. 3.*

*John. 14.*

*Math. 26*

*Psal. 30*

Lord God Father almighty, haue mercie on me a pore miserable sinner, for the loue of thy deare sonne Iesus Christ our Lord and Sauour: and by the merite of his death and passion vouchsafe to receiue my soule, the which I commend into thy hands.

*John. 10.*

*Act. 4.*

N. Haue a good hope and firme faith that this good God full of mercie and compassion wil receiue your soule as his own, into his handes for the loue of his son Iesus Christ. For there is none other mean vnder heauen giuen vnto men, by the which we must be saued, & no other saluation but in Iesus Christ. Arme your selues then with this Iesus Christ, for hee hath done all for you. He hath accomplished the law for you. He hath vanquished all your enemies that fight to overcome you.

*Rom. 8.*

*Rom. 10*

*Heb. 11*

Now N. reioyce your selues in God, stand firme in this lively faith. Followe and imitate the holy Patriarches, Prophets and Apostles, who are all saued in this faith, who assured you that your aduersarie

nerfarie cannot anie waie hurt you. For *Iohn. 5*  
 your processe is gotten by Iesus Christ, *1 Iob. 22*  
 who is both your iudge and your aduo- *Psal. 22*  
 cate. Wherefore you may boldly say with  
 a stedfast beleefe, When I shoulde walke  
 in the shadowe of death, I shall feare  
 none euill, for thou Lord art with me.  
 Then good N. be neuer a wearie, saying  
 from the bottome of your heart in all true  
 humilitie and repentance.

Lord God Father almightie, haue  
 mercie on me a pore miserable sinner,  
 for the loue of thy deare sonne Iesus *Rom. 3.*  
 Christ our Lord and Sauour: and by *Iohn. 14.*  
 the merite of his death and passion *Math. 26*  
 vouchsafe to receiue my soule, the *Psal. 30*  
 which I commend into thy hands.

A verie godly Praier for one that is  
 grieuously afflicted by sicknes, and  
 readie to die.

### ECCLESIASTICVS. 18.

Vse Phi sick before thou be sicke, ex-  
 amine thy selfe before thou be iudged  
 and in the daie of visitation thou shalt  
 finde mercie.



God



*Mark. 26**Mark 6.**Mark. 4.*

God doth admonish vs to praise continually, but especially when wee are touched with his rods of correction. Wherefore all the kindred & faithfull friends who visite the sick person, ought not onely to visite and haue a care of his bodie, but also seeke some spiritual medicine for his soule. And this must bee done by good prayers, confession of sinnes, and Christian exhortation, according to the worde of God, without the which no man can liue. And that all things may be done orderly and zealously, the assistance must prostrate themselves before the maiestie of GOD saying: Our aide is in the name of God. And then saie the generall confession of sinnes, and after that this praier as followeth.

*Math. 18**Iob. 14**James. 5*

**L**ORD God almightie, and Father of Mercie, we that are assembled together in the name of thy welbeloued sonne our Lorde and sauiour Jesus Christ, trusting vpon his grace and fauour, we haue bin so bolde as to come before thee to call vpon thy holy name, making our onely refuge in thy soueraigne bountie, & which we

We desire not onely to feele and tast in our  
 selues, but also in þe extremitie of thy poore  
 creature, who is grievously afflicted with *1. Cor. 11.*  
 sickness of bodie, affliction and calamitie of  
 minde. We knowe Lord, that thou doest  
 iustly visite & chastise him with thy rods, *Psal. 78.*  
 to make him vnderstand and feele thy fa-  
 therly affection towards him. But thy  
 great mercies which thou wast wont to  
 vse towards our Father, are not yet at  
 an end, and clean forgotten. For thou art  
 that great God eternell, full of pittie and  
 compassion which neuer changest. Thy  
 holy word both teach vs plaine, that the *Matt. 26*  
 earth is full of thy mercies, the which doe *Psal. 103*  
 farre surpasse thy iustice. Wherefore O  
 Lord, appease thy wrath towards this thy  
 creature. Haue pittie and compassion on  
 him for the loue of thy sonne Iesus Christ *John. 17*  
 our Lord. Look not vpon his sinnes, but  
 looke vpon the face of thy Christ, who  
 hath fully satisfied for him in offering to  
 thee the greate sacrifice of his body vpon *Heb. 7. & 9.*  
 the crosse. We beseech thee then most gra-  
 cious and mercifull Father, make him  
 feele thy grace, the which thou hast neuer  
 refused to giue vnto anie of thy children.

*Mat. 6**Rom. 11.**Rom. 8.**John. 1**Esa. 22**Apoc. 1.**Mat. 16**Psal. 30.*

And because thou art our Father for ever  
 who alwaies knowest what is necessarie  
 and expedient for our saluation, we do not  
 pray and beseech thee to prolong or abridge  
 his life, for we rest our selues wholly vpon  
 thy holy will, the which we desire onely to  
 please. Thou art wise enough without a-  
 nie other counsell to dispose of thy creature  
 according to thy good pleasure. But if it  
 please thee to call him awaie, who is hee  
 that is able to resiste? Or if thou wilt re-  
 store him his health again, who is he that  
 can or dare reprehend thee? For all things  
 are in thy handes, & nothing is done with-  
 out thy holy will & prouidence. Although  
 Lord, if of thy fauourable grace thou pro-  
 long his daies, thy rod shal serue for a cha-  
 stisement to amend him and turne him to  
 thee, & we with him shal yeeld thee thanks  
 and praise. But if it bee thy determinate  
 will to let him passe into a better life, wee  
 beseech thee for thy sonne Iesus Christ his  
 sake, to forget all his sins and offences, the  
 which thou hast blotted out and washed  
 away by the shedding of his most precious  
 blood. Let it please thee by the merit of the  
 death & passion of thy sonne, to receiue his  
 soule



soule into thy hands, when thou shalt call him out of this world. Lord God despise not the work of thy hands: for see here thy *Psa. 137*  
 poore creature almost at the last gaspe, *Psa. 129*  
 which calleth vnto thee from the depth of *Psal. 51.*  
 all his languishes and miseries, presenting thee with his sorrowful & penitent soule, with an humble & contrite hart, the which we beseech thee to accept of for the loue of *Iohn. 14.*  
 thy sonne Iesus Christ our Lord: in whose name thou hast promised to heare our prayers. Wherefore Lord, we beseech thee to take vs into thy tuition, and to illuminate our hearts and vnderstandings, that we may stil come to thee and call vpon thy holy name, as thy sonne Iesus Christ our sauour hath taught vs to call vpon thee in all time of our neede, saying: Our Father which art in heauen, &c.

Lastly, most mercifull and gracious God and father, may it please thee we beseech thee, to vpholde vs allwayes by thy grace and power, that by the infirmitie of our fleshe wee doe not stumble and fall, and for that wee of our selues are so weake, that wee cannot stande steadfast one minute of an houre, strengthen vs by

*Heb. 11*

thy holy spirite, and so arme vs with thy spiritull giftes and graces, that we may constantly perseuere in the faith, without the which it is not possible to please thee. Strengthen vs then day by daye in the same faith, whereof we will make confession vn to thee with heart and mouth, saying: I belecue in God the Father, &c.

Then may they looke howe the sicke person doth, vsing gracious and Christian speeches vnto him, but if no signe of amendment appeare, some after they may find out a fit time to aske of him if he would willingly heere to speake of God, and to heare his worde, whilst hee is in perfect sense and memorie: then may they beginne this little Catechisme which followeth.

A SHORT

# A SHORT CA- techisme to refresh the memorie of the sick person in points of Christianitie , and to make him *chiefly understand the myserie of our Redemption.*

## The Minister.

N. **B**rother, euerie man who  
knoweth himselfe well, and  
seeth of what condition and  
qualitie hee is, must surely  
confesse, that albeit he be created after the  
image and likenesse of God, yet that he is  
conceined and borne in the sinne of olde  
Adam, and so made a poore and miserable  
sinner, ignorant, inconstant, and full of all  
iniquitie, and by consequent, subiect to all  
miseries, afflictions, and aduersities, and  
finally to death. Of all which, sinne is the  
cause, the which God wil not suffer to bee  
impunished, but afflicteth vs therfore daily  
and

Gen. 1.  
Psal. 51.  
Ephes. 2.  
Rom. 5.



and doth plague and punish vs in this worlde, least hee should condemne vs with the worlde. Wherefore deere brother N, haue patience in your sicknesse and affliction, and you shall possesse your soule in spirituall ioy. Confesse your sinne, and accuse your selfe before the maiestie of God vnto whome you must cast vp your eyes to contemplate him by faith: confessing your faith with heart and mouth before all this assistance of your faithfull Brethren. For it is written, With the heart man beleueth vnto righteousness, and with the mouth man confesseth to salvation. Hearken then to these questions that I shall demand of you, and answer to them faithfully, according to the understanding that God hath given you. But if you cannot answer by reason of your feeblenesse, I will answer for you, and it shall suffice vs verie well to vnderstande your meaning, and the constancie of your faith, in the which you must liue and die.

Nowe I must first aske you, wherefore and to what end were you created in this world.

The

1. Cor. 11  
Eph. 31

Rom. 10

Math. 10.

The Sicke. To know God.

*Gen. 2.*

The Minister. Was it necessarie for you to know God?

S. Yea verily: for seeing that he is my *Psal. 16.*  
 soueraigne God, without the knowledge *Eccl. 17.*  
 of him, sure I had bene more miserable  
 then the brute beastes.

M. Seeing that you know God, you  
 know well that he is power, wisdom, *Gen. 1.*  
 and infinite bountie, one God in three per- *Ioh. 1.*  
 sons, the Father, Sonne, and the holy *Luk. 1.*  
 Ghost. The onely God that Abraham, *1. Ioh. 5.*  
 Isaac, and Iacob haue worshipped in spi- *Gen. 18.*  
 rit and truth. The onely eternall God,  
 who hath created heauen and earth, and  
 all thinges therein contained. Is not the  
 knowledge that you haue of God, such?

S. Yes.

M. But so simple knowledge of God,  
 is it sufficient to bring you to life ever-  
 lasting?

S. Very hardly. For it is life everla- *Ioh. 18.*  
 sting, to confesse and to know one onely  
 God, and him whom hee hath sent, his  
 onely Sonne for ever, our Lorde Iesus  
 Christ.

M. Wherefore is it necessarie for you  
 to

to confesse and know the Lorde Iesus Christ:

Rom. 5  
Psal. 51.

S. Because I must recover in Iesus Christ, all that I lost in my selfe, by the sinne of old Adam, in the which I was borne and conceived, therefore it was meete for my saluation, that Iesus Christ verie God, and verie man, inuelling our flesh, should giue me of his grace and fauour againe that which I had lost in Adam.

Luke. 24  
Psal. 21.  
Rom. 11.

Math. 1  
Luke. 1  
Ephe. 2  
Psal. 51.

M. Verie well saide. And therefore was Iesus Christ, conceived of the holy Ghost and borne of the virgin Mary, to purge and sanctifie you, but you for your part, were conceived and borne in sinne, and of sinfull parents. Wherefore you must confesse, that without Iesus Christ you had remained a poore and miserable sinner, iudged to eternall death.

Rom. 8

S. So in deed I had. But I firmly be- lieue and confesse, that this good Iesus Christ hath reconciled mee to God his Father.

Rom. 5

Math. 26.  
Heb. 7

M. But how hath he reconciled you to God the Father?

S. By



S. By his death and passion in shedding of his most precious bloude, for to deliuer mee from everlasting paines. This good G O D Jesus Christ hath suffered for mee vnder Pontius Pilate manie afflictions, iniuries and tribulations. This Jesus Christ was crucified for mee, as one accursed, vpon the tree of the Crosse to deliuer mee from the eternall curse, vnto the which Adam had made me subiect. This my Saviour Jesus Christ was verily buried, to burie with him all my sinnes, to the ende that they shoulde not bee imputed vnto mee before God. This is my Lorde and Saviour Jesus Christ, who descended into hell, suffering an extreme anguish and pangue for the time, to deliuer mee from eternall paines of hell.

Act. 3.  
Math. 27.

Act. 3.  
1. Pet. 3.

M. All this that you haue now confessed of Jesus Christ, is it sufficient to saue you?

Esa. 53.  
Math. 26.

S. No: for the holie scriptures must bee in all thinges fulfilled. For what had this profited mee, that Jesus Christ was borne, crucified, dead, and buried, and gone down

Mar. 10.<sup>1</sup>  
1. Cor. 15.

downe into hell onely for mee, and if hee had not rose againe? Wherefore I be- lieue and confesse that my Lord my heade and Saviour Jesus Christ, is risen from the dead, to make me rise againe with him, as one of his little members, into e- uerlasting life.

Act. 1.

M. Consequente it is written, that he is ascended vp into heauen, sitting now at the right hand of God his Father. But what profit get you by his ascention?

Col. 3.  
1. Ioh. 2.

S. My Lord, my heade and Saviour Jesus Christ, is ascended vp into heauen, to make me ascend after him: for where the head is, the members are also, and I constantly beleeue, that sitting at the right hand of God his Father, he is mine advocate, intercessor, and mediator to- wards him, assuring me that nothing may hurt me, he being both mine aduo- cat and Judge. Wherefore I neede not to feare the day of his iudgement, when he shall come to iudge the quicke and the dead, for I beleeue and confesse with a stedfast beleeve, that there is no iudgement or condemnation for them that are faith- full members in Jesus Christ.

Rom. 8.  
Ioh. 5.

Mat. 25.

Rom. 8.

M. What

M. Who hath given you the grace to understand and doe these things?

S. It is by the grace of the holy Ghost, *Ioh. 5.*  
oneonly God, with the Father and the  
Sonne, by whom wee receiue all these  
gifts and graces which are offered vnto  
vs in Iesus Christ.

M. Seeing y<sup>e</sup> you haue already cōfessed,  
y<sup>e</sup> you are one of y<sup>e</sup> members of Iesus Christ,  
it followeth then that you are incorporate  
also into his church, the which y<sup>e</sup>on must  
believe to be holy, catholike, & vniuersall.

S. I believe verily the holy Church *Ephe. 5.*  
vniuersall, to be washed and made cleane  
in the precious blood of Iesus Christ, and  
I giue him most humble thanks that he  
hath giuen me grace, to bee a little mem-  
ber of his church. And being baptised in *Mat. 4.*  
his name, hath made me liue in the com- *1. Cor. 11.*  
munion, vnitie, and charitie of the same,  
hauing taught and instructed mee by his  
holy word, nourished me with his verie  
bodie, and giuen mee his most pretious  
blood to drinke in hope of eternall life.

M. Seeing you are so surely grounded *1. Cor. 10.*  
vpon the corner stone, which is Iesus  
Christ, in knowing your selfe perfectly,  
you



you must also acknowledge the principall good that you haue receiued of this good God Iesus Christ.

*Psal. 51*

*Luk. 17.*

*1. Tim. 1.*

*Act. 4.*

*Apoc. 1.*

*Marb. 26.*

*Heb. 1*

*Marb. 10*

S. Not without good reason. For I will not bee ingratefull to acknowledge the gifts and graces which I haue receiued at Gods handes. Therefore I confesse that I am a poore and miserable sinner, who haue grievously offended the bountie and iustice of God, hauing transgressed his most holy commandements. Wherein I haue deserued eternall death and damnation. Neuerthelesse appealing to the mercie of God, I aske him forgiveness: and belieue and confesse without all doubt, that he hath giuen mee full & absolute forgiveness of all my sins, by the onely merit of the death and passion of my Lord and saviour Iesus Christ, in the shedding of whose most precious blood, I assure my selfe sufficiently and thoroughly to be washed and made cleane which is the greatest benefit and contentment that I could euer receiue. This is my faith in the which I wil liue and dye by the grace of his holy spirite.

M. Seeing that you haue receiued so great

greate a benefite at Gods hand, by the  
 meanes of his sonne Iesus Christe, it is  
 meet also that you shoulde doe that which *Mar. 11*  
 he commandeth you. For euen as he hath  
 pardoned and remitted all your sinnes, so  
 likewise must you pardon from the bot-  
 tome of your heart, all those that haue at *Math. 5.*  
 any time offended you, for otherwise you  
 walke not in Gods commandements.  
 S. Heretofore I acknowledge the law of Ie-  
 sus Christ to bee moste holy and perfecte,  
 commanding vs to loue our neighbours, *Math. 9.*  
 our friends and enemies, as our selues.  
 Wherefore I beseeche all those whom by  
 word or deede I haue offended to forgiue  
 me, with as good a will as I forgiue all *Luke. 23*  
 those that by any means haue euer offen-  
 ded mee, wishing with al my heart that I  
 might do them as good seruice & pleasures  
 as vnto my best friends & dearest brethren.  
 M. Seeing that it is the ordinance of  
 God that all men shall die, wee cannot re-  
 sist his ordinance. But we must alwaies  
 conforme our selues to his most holly wil.  
 Wherefore deare brother, you must not  
 think ill, if I speak vnto you y<sup>e</sup> which y<sup>e</sup> ho-  
 ly prophet Esay told vnto king Ezechias,  
 hauing

having his message from God: Set thine house in order, for thou shalt dye and not live. This good counsell should moue you to haue a great care for the spirituall disposing of your conscience: that is: first to turne your selfe vnto the Lord, and bewaile your sinnes, as this good king did: craving pardon and pittie at his handes, and crying him mercy for your sinnes, say from the bottom of your hart: Lord, God haue pittie and mercy on me a poore wretched sinner, for the loue of thy deare sonne Iesus Christ my Lord and Saviour. Secondly, you must not forget your familie, which by your last will and testament you must set in so good order, that after your decease it may be in peace and quiet without strife, contention, or going to law. Then must you so order your familie, that euerie one haue their owne, without defrauding any person. Leave your wife, your heire, your children and kindred in good loue and charitie one with another, that there arise afterwardes no diuision amongst them. This done, you must so forget all cares and sorowes of this wicked world, which shall passe and vanish



earthly estate, with all the consequences  
 thereof. But he which doth the will of God  
 shall abide for ever. As for your children,  
 you are but onely their naturall Father  
 for a time: but God is their spirituall Fa-  
 ther for ever, who hath them in his timely  
 and holy protection, to keepe, nourish and  
 preserve them from all euill, so that they  
 will walke in his lawes. Wherefore, being  
 that you are a Christian, borne a newe in  
 the holy Sacrament of Baptisme, you  
 know long since, that we haue here no a-  
 biding Citie, but wee looke for a better  
 dwelling place that shal continue for ever.  
 Therefore I beseech you in the name of God,  
 not to be sorrie to forgo any thing in this  
 world. For here we are all but strangers  
 as our fathers were. If it please the Lord  
 God then that you shal bilodge and come  
 before him, are not you ready to obey his  
 will and commandement: Or if he see it  
 more expedient for your salvation to pro-  
 long your life, as he did to this good King  
 Ezechias, will not you bee content with  
 that which it shall please him to doe with  
 you: Yes surely. For he is your Lord and  
 master, you are but his seruants: hee is  
 your

your creator, you are but his creature, and the workmanship of his hands. So then you must dispose of your selfe at his will, into the which onely you must con-  
forme and submit your selfe, saying from your verie heart.

Lord God, thou knowest my necessitie before I aske, if it be thy will to prolong my life, thy will be done: if it please thee to cal me to thee ward, thy will be done also: for thy creature Lorde, hath none other will but thine.

1. Cor. 13

Apo. 1

Now deere brother, comfort your self in the Lord, who if hee haue ordayned to call you, your calling shall be most happie: for you must beleue & hope with a strong faith, that hee will raise you vp againe in your owne bodie in a glorious immortalitie, the which is already purchased and gi-  
uen vnto you gratis, by the vertue and ef-  
ficacie of the precious bloud of our Lorde and sauiour Iesus Christ. In the name of which Lord and Saviour, God blesse you and keepe you, and make the light of his countenance to shine vpon you, and be mercifull vnto you. Therefore God turne his cheerefull face towards you, and keepe you

• you in good prosperity for ever. So be it.

This done, if the sicke person doe not amend, but dratue towards his end, in the agonie of his death they should reade vnto him aloude the Christian Consolation, which is befoze, and beginneth, Whosoever is of God, &c . And God no doubt shall giue him his grace to die his true and faithfull seruant, like a good Christian and member of Christ Jesus. So be it.

FINIS.





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